

PREACHING THAT EXAMINES THE ROLE AND MINISTRY OF  
THE ASSOCIATE MINISTER: FINDING FULFILLMENT  
WHILE SERVING AS #2

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## TABLE OF CONTENTS

ABSTRACT.....	vi
ACKNOWLEDGEMENTS.....	vii
DEDICATIONS.....	viii
LIST OF ABBREVIATIONS.....	ix
EPIGRAPH.....	x
INTRODUCTION.....	1
CHAPTER	
1. MINISTRY FOCUS.....	3
2. THE STATE OF THE ART IN THIS MINISTRY PROJECT.....	25
The Need to Affirm One's Call.....	25
Opportunities of Engagement.....	27
Developing and Maintaining the Proper Attitude for the Role of Associate Minister.....	29
Pastor-Associate Relationships.....	33
3. THEORETICAL FOUNDATION AND REVIEW OF LITERATURE .....	57
Theological Foundation.....	58
Historical Foundation.....	93
Biblical Foundation.....	103
4. METHODOLOGY.....	116
Sermons Preached.....	117
Survey and Questionnaire Instruments .....	119
The Associate Minister Survey .....	120

## TABLE OF CONTENTS, *continued*

### CHAPTER

4. METHODOLOGY, <i>continued</i>	
The Associate Minister Questionnaire .....	122
5. FIELD EXPERIENCE .....	125
First Sermon: Finding Fulfillment: Serving God's Anointed.....	126
The Surveys Issued.....	128
Second Sermon: The Life of Joseph: Finding Fulfillment Serving as #2.....	129
Third Sermon: Do Not Neglect the Gift While Serving as #2.....	131
Fourth Sermon: Seeking Access to Jesus: Just Jesus.....	134
Fifth Sermon: Example of a Fulfilled Ministry: By a Faithful Associate/#2...135	
Sixth Sermon: I Think Myself Happy!.....	137
6. REFLECTION, SUMMARY AND CONCLUSION.....	139

### APPENDIX

A. ASSOCIATE MINISTER'S SURVEY AND QUESTIONNAIRE.....	148
B. SERMON—FINDING FULFILLMENT: SERVING GOD'S ANOINTED 1 SAMUEL 17:22-24.....	153
C. SERMON—THE LIFE OF JOSEPH: FINDING FULFILLMENT SERVING AS #2.....	162
D. SERMON--DO NOT NEGLECT THE GIFT: WHILE SERVING AS #2—1 TIMOTHY 4:12-16.....	168
E. SERMON—SEEKING ACCESS TO JESUS: JUST JESUS: JOHN 12:20-21 .....	176
F. SERMON—EXAMPLE OF A FULFILLED MINISTRY: BY A FAITHFUL #2—JOSHUA 24:14-51, 31.....	182

**TABLE OF CONTENTS, *continued***

**APPENDIX**

G. SERMON—I THINK MYSELF HAPPY! ACTS 26: 2, 19-23.....	191
H. RESPONSE (E-MAIL) FROM ASSOCIATE PASTOR, DR. MAJOR MC GUIRE—ALUMNUS OF NSMEC.....	200
BIBLIOGRAPHY.....	205

## **ABSTRACT**

### **PREACHING THAT EXAMINES THE ROLE AND MINISTRY OF THE ASSOCIATE MINISTER: FINDING FULFILLMENT WHILE SERVING AS #2**

by

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This project examined the levels of fulfillment of associate ministers in the Ministers and Evangelists Council of The New Shiloh Baptist Church (NSBC) in Baltimore, MD.

Sermons and a survey drafted by the researcher served as the basis for determining their fulfillment level. Employing the qualitative surveys and questionnaires, they were able to express their fulfillment levels. Consequently, the study revealed that the majority expressed fulfillment in their respective roles. Based on the study, the researcher recommended that the NSBC's pastoral ministry continue to provide similar leadership / mentorship training programs to the members of the Ministers and Evangelists Council.

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*My Professional Associates:* The Reverend Emmett C. Burns, Jr., Ph.D.; Dr. Henry P. Davis III; Dr. Major McGuire III; and Dr. Melvin C. Green

## DEDICATIONS

*Edith M. Baines*, whose prayers and patience was *the wind beneath my wings*.

*Dr. Harold A. Carter* and *Members of New Shiloh Baptist Church* for their Love,  
Prayers and Support.

*Anthony Baines* and the staff of *Stop Shop Save*, who did a great job in my  
absence.

## ABBREVIATIONS

DBTI	Determined Biblical & Theological Institute
ETC.	<i>et cetera</i>
HBA	Health and Beauty Aids
HUSD	Howard University School of Divinity
HVAC	Heating, Ventilating, and Air Conditioning
MEC	Ministers and Evangelists Council
NKJV	New Kings James Version
NSBC	New Shiloh Baptist Church
NSMEC	New Shiloh Ministers and Evangelists Council
NT	New Testament
OT	Old Testament
UTS	United Theological Seminary

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

(Romans 10:14-15 KJV)

The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (Luke 4:18-19 KJV)

## INTRODUCTION

The researcher's group concentrated on: *Preaching For Congregational Transition and Transformation* where students were required to focus on preaching that honors the past (tradition, leadership, etc); and, yet promotes and brings about change, whereby the present pastorate will be able to effectively implement his/her administration, ministry and vision. Students were expected to affirm that it is God's Word that is central in bringing about transition and transformation. Students were also expected to demonstrate some sense of the prophetic ministry with regards to not only preaching for today, but preaching that will prepare congregations for the future.

Since preaching comes from preachers, this project seeks to examine the role of the preacher that serves as an associate, or as #2, as I will also refer. This particular project: *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2* was explored in the context of the New Shiloh Baptist Church located in Baltimore, MD, inclusive of the New Shiloh Ministers and Evangelists Council (NSMEC).

Chapter One of this thesis project, tells of the ministry focus that the project addresses. Chapter Two discusses the state of the art in this ministry project. Chapter Three discusses the theological and theoretical foundations and review of literature. Chapter Four informs readers of the methodology and the design of the model that was used in the field experience. Chapter Five gives readers a good view of what happened

during the actual implementation of the project. In Chapter Five, the data collection methods used and the data analysis objectives are also expounded upon. Finally, in Chapter Six, the researcher reflects, summarizes, and forms the conclusion of the project; including suggestions of what should be tried differently from the field experience.

## CHAPTER ONE

### MINISTRY FOCUS

In 1944, I was born to Pearl and Mack Baines into a traditional Southern Negro<sup>1</sup>, Baptist family, in the segregated town of Wilson, North Carolina. Each summer when school was closed my immediate family would visit my grandfather, Rev. Henry Arnett who was a Baptist pastor, businessman, and owner of a 150 acre farm<sup>2</sup> in Fairmount, NC.

I had the privilege of praying the prayer of faith in my grandfather's church that he pastored fifty-six years earlier. In April 2004, my prayers were heard during the Home Going service of my aunt. What an awesome experience this was to me. It was as if the spirit of my mother, grandfather and ancestors were present at that time and place.

My grandfather's faith, as most Blacks of his era, was personal<sup>3</sup> and strongly inherited by my mother. It seems we grew up in church---on Sundays our family carried food to church and fellowshiped with other families after the morning service until the evening service began. I attended church as a little boy before my feet could touch the floor from my seat, hearing sermons and being taught Bible stories such as: The Creation,

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<sup>1</sup> Stephen B. Oates, *Let the Trumpet Sound* (New York: HarperPerennial, 1982, 1994), 10-12.

<sup>2</sup> Albert J. Raboteau, *Canaan Land* (New York: Oxford University Press, 1999, 2001), 83.

<sup>3</sup> Harold A. Carter, *The Prayer Tradition of Black People* (Baltimore, MD: Gateway Press, 2002), 38.

“God saw everything that He had made, and indeed it was very good,”<sup>4</sup> Adam and Eve’s fall, Noah and the flood, Moses at the burning bush and the Red Sea, the tumbling of the Jericho wall, Sampson the strongest man that ever lived, Job’s refusal to curse God in the middle of his losses, the little shepherd boy named David kills the giant Goliath, King Solomon the richest and wisest man that ever lived, Daniel rescued *in* the lions den, three Hebrew boys rescued *in* the fiery furnace, Jonah rescued from the belly of the whale, Jesus, the Son of God, was born to a virgin named Mary; Jesus was crucified for the sin-debt of the world, He was resurrected three days later by God the Father; ascended back to the Father in heaven, where He now reigns and intercedes for us to the Father; the Holy Spirit sent by Jesus to empower us to live the Christian life. Jesus is coming back for His *Church*.

These Bible stories assured me that I had heavenly help available to overcome the ups and downs of my life. I embraced and believed these passages, from the Book of Genesis to the Book of Revelation. God had given me the gift of faith. I joined the Brown Chapel Baptist Church in Wilson, NC and was baptized in “Black Creek” at eight years old. I was involved in the church from childhood through my teens and active singing in the youth choir; superintendent of children’s Sunday school and participated in biblical church plays.

My mother first told me directly about God at six years of age. I was starting elementary school and was very frightened to leave my mother’s love and protection, knowing that I would have to walk to school alone: even now I can recall those awful feelings of fear and loneliness. However, my mother would reassure me saying, “Son,

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<sup>4</sup> Gen 1:31 NKJV

there is a God and He's got all power, even over the devil, and He will protect you; He is everywhere at the same time, He will watch over you; He knows everything, even your thoughts and He will take care of you while we are apart." These words calmed my fears and made my tears go away; then and now. I still get a great sense of peace when I reflect on her words, knowing that the God, in whom I trust, still cares for me.

I was born with severe asthma. As a child I had trouble breathing at certain times, usually at the beginning of the seasons, of Spring and Autumn. My mother would hold me in her lap, rocking me in her rocking chair, in order for me to breathe easier and fall asleep. Sometimes while she held me she would talk to me saying, "The Lord will make a way somehow"; "Never give up"; "The darkest hour is just before dawn"; "He might not come when you want, but He is always on time" and "The Lord won't put on you more than you can bear". I, also, remember two things she said that amounted to her prophesying over me: "You were named after your grandfather, Henry, and one day you will grow up to be a preacher like him." On another occasion she said to me, "the widow's peak in your forehead means you will live a long life."

When I became a young man, my mother said, "I never thought you would live to be grown, because you were so sickly." One of my biggest regrets in my life is that my mother never lived long enough to see me preach, and to see that her prophecy had come true.

At eight years of age, while walking to school one morning, I cried because of the exposure to the cold, and I was feeling very sad. Suddenly a great calmness (I believe it was the peace of God) came over me, and these words were forever pressed deep inside my spirit, "When you grow up, you will change things." This encounter with God's Spirit

took place on Nash Street in Wilson, NC, in front of a house with a white picket fence, in the White people's side of town. In retrospect, I believe that day is when the Lord called me into His gospel ministry and deposited His confidence and wisdom inside of me for my journey on earth and for His glory. I never thought of this incident again until the age of thirty-seven, having become (humbly, I say) a successful business person.

In the year 1981, I was summoned to a roundtable meeting of Black business persons, called together for the purpose of pride and solidarity, among other things. While sitting around the table of about fifteen persons; all presidents of their respective corporations, they began to take turns introducing themselves. Each person mentioned the universities they graduated from, and/or the Fortune 500 companies they worked for while building their careers. They all had credentials for which to stick their chest out and be proud. I was feeling small and smaller as my turn was fast approaching. What could I say? I never attended any university nor was I employed by a Fortune 500 company. I asked myself, how did someone with my background find them-self in the same room with such distinguished people?

Then, suddenly, I remembered that day when at eight years of age, God had promised me, "When you grow up, you will change things." I began to feel confident. It was very clear to me what I would say: "Since eight years of age, I knew I would become successful. I didn't know when, where or how, but I knew I would become successful." Everyone looked at me with such silence, as that was my entire statement. My heart felt very peaceful about what I had said. From the position of a grocery clerk, I had worked my way up the chain of command, learning the trade for fifteen years before accepting an opportunity to open my own supermarket in 1978. Maybe nothing seemed exciting about

this story in comparison to theirs or to anyone else's. Yet, to me, this is the story of my life. I have never had an earthly reason to have risen to the heights afforded me, except God's intervention.

In 1970, at the age of twenty six, I was informed by doctors, at Johns Hopkins Hospital, it was doubtful if I would live to reach my thirty-fifth birthday; having been diagnosed with a disease called sarcoidosis. One day, despairing and concluding that this was no way to live—facing death, I decided why should I take the medicine prescribed if death was at the most only nine years away? I recall the exact moment of despair, the moment of decision, the moment of rolling down my car window with tears in my eyes throwing away the bottle of pills, and concluding, I may as well die now, sooner seemed better to me than waiting for a slow and painful death.

As time went by these moments were completely forgotten, until 1999 (29 years later). At this time, I was invited to preach for my godmother, Dr. Geraldine Peterson (now remarried) at the Ebenezer Church, in Baltimore, Maryland. While introducing me, she shared with the church some of my history as she remembered it. She mentioned the story of my healing from cancer (as she called it), and related how I had thrown away the bottle of medicine, and God healed me. Dr. Peterson shared "my story" because she knew this sickness had attacked my body.

I believe God has chosen my life for a special kind of witnessing. I believe God is still as active today as He was in biblical times. God has intervened throughout my life even in my ignorance, to preserve my life for this moment in time.

In 1962, two days after finishing Darden High School with honors, in Wilson, NC, I was sitting on my front porch and there was a visitor for my mother. This gentleman,

Clarence Lee and his wife lived in Baltimore, MD. They were on their way back home and stopped to say "goodbye" to my mother. His father, Clarence Lee Sr., was superintendent of the adult Sunday school at Brown's Chapel Baptist Church. Clarence asked me on his way into our house, "Henry, now that you have finished high school, what are you going to do?" I replied, "I do not know." Then he stated that in Baltimore one could make Fifty (\$50.00) Dollars a week just shining shoes. Now that sounded like a lot of money to me, especially for shining shoes. Living must be good in Baltimore I reasoned to myself. So, off I went with them to Baltimore.

In 1963, my first serious full time job in Baltimore was supposed to be temporary—long enough to earn money to enter college for a law degree. However, three months after landing a job at one of the neighborhood supermarkets, my first promotion to supervision was presented to me. The promotions kept coming. God's favor was operating in my life, and in 1978 the opportunity to open my first supermarket was presented and accepted. There were triumphs and tragedies. My career prospered, but my family suffered.

In 1986, God made a move on my life through a man I met briefly, Dr. Harold A. Carter, who made an unannounced visit to my corporate office to speak to me. Dr. Carter was the pastor of the New Shiloh Baptist Church (where he continues to preside today), where one of my customers was a member. I was very busy, operating six supermarkets and four other related businesses. When Dr. Carter's presence was announced to me, I wondered to myself, what he could want with me? He came into my office asking questions: "What are some of the books you have read?" "Who are your heroes?"

Quickly my mother came to mind, because she took me to church where the Golden Rule of life “do unto others as you would have done to you”<sup>5</sup> was taught.

Then, Dr. Carter asked me, “since your mother left you all this, what are you going to leave your children?” I did not understand this question, because, I understood “this” to mean material gain. My carnal mind<sup>6</sup> could not understand the question. Then he said, “You will make a great witness for the Lord. Do you want to give your life to Christ today? I responded, “I am not ready today,” (because I knew I was a sinful man). Dr. Carter responded that was the biggest mistake people make—that we could get ready for God. We have to come as we are and God makes us ready. My carnal mind could not understand those words either; words I had never heard before. Then, he asked, “Do you mind if we pray?” “Please, go ahead,” was my answer. Once Dr. Carter started praying, I remember tears flowing from my eyes causing embarrassment, because a tough man, like me, was not supposed to cry.

In 1996, ten years later while sitting in my office, the Lord said to me “The difference between you and your children is, you know God (right from wrong) but they do not.” Three things I thought of clearly: 1) my mother taking me to church, where the Word of God was preached and taught, 2) my children had not been taken to church by me, and 3) the visit of Dr. Carter to my office. It seemed as though that visit in 1986 was happening all over again, at that very moment. Every question Dr. Carter asked, and every word that he said was being rehearsed. It seemed like a vision. We were sitting at

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<sup>5</sup> Matt 7:12

<sup>6</sup> Rom 8:6-7

the same table talking as we did that day in 1986, but now I understood every word Dr. Carter was saying *spiritually* instead of *carnally*. Immediately, I contacted Dr. Carter, in order to share with him what was happening to me. We scheduled a series of meetings in Dr. Carter's office to discuss this move of God in my life.

These meetings led me to rededicate my life to Jesus. The fire lit that day in 1996 started a burning. I received new peace in my heart. I started to realize that Dr. Carter's ministry was different than any I had been exposed to: Christ-centered, Christian Education, and evangelism. His educated and spirited preaching caused my spirit to come open with understanding and a hunger for God's Word.

This caused me to realize that my heavenly Father loved me—really loved me—not on any merit of my own, but because He is Love.<sup>7</sup> God was with me all the time, providing, protecting, forgiving and covering my life. My heavenly Father accepted me anew with opened arms of love, not condemnation, but full son-ship, back into His family of faith.<sup>8</sup> This knowledge has changed not only me, but my entire family, my friends and co-workers. To come to know the real purpose for life; as a man, father, husband, brother, uncle, nephew, cousin and business person, is very rewarding.

Since responding to God's call to salvation that day in 1996, I have answered my call to the Gospel ministry of Jesus Christ in 1999. I have attended and completed four years at the Determined Biblical and Theological Institute in 2001. I was voted in as president by members of the New Shiloh Ministers and Evangelists Council in 2000. I started a Corporate Chapel Ministry at my office in 2000. Later, I was ordained into the

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<sup>7</sup> 1 John 4:7-8

<sup>8</sup> Luke 15:17-24

Gospel ministry in 2003. Since then, I have graduated from the Howard University School of Divinity, receiving Master of Divinity degree in 2004. I have seen my children and grandchildren profess Christ as their Savior. I baptized my eldest daughter into the Body of Christ in Wilson, NC at the Bread of Life Family Church, at the invitation of Pastor Victor Baines, my youngest brother. By faith I completed this Doctor of Ministry Degree at United Theological Seminary in December 2006. Additionally, I am proud to have acquired a library from scratch to over 300 religious and theological books. "God has been opening doors that no man can close."<sup>9</sup>

I have come full circle in my life, reconnecting to my Christian upbringing from childhood, fulfilling my mother's prophecy. God has allowed me to become a business person as well as a preacher; just as my grandfather, Henry, whose seed is in me.

While serving as an associate minister of the NSBC, and serving as the president of its Ministers and Evangelists Council, I observed what seems to be a problem of apathy or frustration among some members of our council. I know from first hand experience, since 1999, (the year of answering my call and preaching my own initial sermon), that there is plenty of excitement, not only for the newly called preacher, but for family members, friends and co-workers, as well. I never witnessed a sad person delivering their initial sermon, nor any sad member of their family, sad friends or co-workers in attendance.

Donald Messer said it best, even as I have observed; our council, and more associates are possibly predisposed to this problem:

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<sup>9</sup> Rev 3:8

Thousands of young people, both men and women, are entering theological seminaries, dreaming of serving the Church and, through the Church, humankind. They are full of enthusiasm, ready to submit themselves to rigorous intellectual discipline. They dream of following the footsteps of the great ministers of yesterday. A few years later, some of them will be frustrated or will have reduced their expectations and dreams to an ongoing bureaucratic reality. But many will be enabled to carry on courageous ministries in rural areas or in big cities, in small communities or in big congregations, enjoying the excitement of relating God's vision to daily and concrete human realities.<sup>10</sup>

Is it possible, when God calls one into ministry (particularly, the preaching ministry); regardless of ones age or gender, to find fulfillment as an associate minister? Taking into consideration that God's calling may be evolutionary and may change. The question is how can one make the best of being an associate for the time one may serve as #2? How should one spend time preparing for the next possible move of God in one's ministry? How should associates deal with feelings of envy, jealousy, dissension, selfishness, and other negative attitudes that often emerge?

There are several reasons I believe myself to be in the position to address this subject: 1) 15 years of managing someone else's business while waiting for the right opportunity to venture into my own business 2) I have over 28 years of personal experience operating my own businesses and training hundreds of associates to help maintain and grow these businesses. Let me elaborate, I literally started at the bottom of the grocery business, as stock clerk/cashier. The company did not have a training program to speak of. So, basically, I learned what to do by paying attention to other workers and my superiors.

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<sup>10</sup> Donald E. Messer, *Images of Christian Ministry* (Nashville, TN: Abingdon Press, 1989), 11.

My first promotion to grocery, dairy/frozen food manager came after three months of employment, allowed me to supervise six persons. I can remember this being a soul-searching experience. I was only nineteen years of age, younger than almost everyone employed at the store. I can remember that moment I became supervisor, was also the moment I had no friends. It was as if I was an alien. The people I use to have lunch with, and laugh and talk with, suspected me as being different (on the side of the boss). I can remember feeling sad and lonely. I can also remember when I received peace about this issue. While riding the bus home one night; it was as if I was having a vision and I could see my family at home, and this question came to mind: what is the reason you go to work, to make friends or make a living for you and your family? The answer was obvious, as promotions meant more money, and from that moment on I never had a problem with supervising.

My next promotion, two years later, was to assistant store manager, where I supervised the entire staff whenever the manager was absent. Two years later I became a floating store manager, working five different stores when the managers were off. One must realize that these positions were unprecedented at this time in history (1963-1968) for Black people. In 1969, I received my first opportunity to manage my own store at the ripe age of 25 years of age. I managed that store until 1978 when I was blessed to open my own super market.

Specifically, on October 30, 1978, I opened my first market. By 1996 I had been blessed to own twelve super markets. Over the course of years I was, also, blessed with the opportunity of founding and serving as CEO of four other related businesses

(Security, Advertising, HVAC, and HBA). In the year 2000 there were over 800 associates in these combined companies.

Inside these businesses, there are several levels of management (store manager; assistant store manager; meat manager; grocery manager; frozen food/dairy manager; produce manager; deli manager; front end manager; office manager; and receiving manager), with most being trained internally. This ability to train from the bottom-up is largely due to my own experience of moving one step at a time from the bottom, to the top management position. This has been one of the unique attributes of my business career, "home grown" management (associates).

The related businesses consisted of experts in their particular field, but they had never owned/operated their own business. These persons became the president and partner in their particular corporation, and personally became mentored by myself, meeting at least once weekly, with regards to operating a business ethically and profitably (becoming associate trainers). There are hundreds of persons, now working for national chains that got their start and training from the businesses/corporations I was blessed to establish.

Let me continue with the reasons I believe I am able to address this subject, beginning with 3) the last ten years I have served and have been mentored personally by the founders of the NSMEC, pastors Dr. Carter and Dr. Carter, Jr., and they are responsible for training over 120 preachers through the last forty one years; 4) I served as a Saturday Church School teacher; 5) I have served as president of NSMEC, working directly with the pastors and preachers, even traveling to the Middle East and Kenya, East Africa to minister and evangelize; and 6) I have been pursuing continuously, since 1997,

a theological education starting at DBTI which ended with a Certificate of Completion. Then came the opportunity to attend the prestigious HUSD having been accepted and being awarded a Master of Divinity degree; and, now UTS, where a Doctor of Ministry degree will be awarded to me in December 2006. I have experienced and enjoyed all these religious and theological activities, while a part of the ministry of the New Shiloh Baptist Church, Baltimore, MD.

In Dr. Harold A. Carter's book, *Determined*, it is recorded, the New Shiloh Baptist Church began as a *called prayer meeting* in the month of October 1902, with three persons present: Rev. Whit W. Allen; Mrs. Carrie Reed; and, Mr. Solomon Causby. This prayer meeting had as its agenda to seek the guidance of God as to whether a church might be founded in His name.<sup>11</sup>

As chronicled by Dr. Carter, history revealed God's approval and the Shiloh Free Baptist Church, was originally organized on George and Clinton Streets. That the word 'Free' should have been used in the original name was expressive of a people powerless in many respects: socially, economically, politically and educationally, but indomitably free in their profound relationship with God. From the beginning, The Rev. Whit W. Allen was named founder and pastor of this new church; subsequently, he served as its first pastor for forty years, 1902-1942.<sup>12</sup>

According to Dr. Carter's historical account of New Shiloh Baptist Church, "Rev. Allen is a miraculous story of how God can take a life, some what advanced in years and use it to His glory. When Rev. Allen was called into the Gospel Ministry, he was a

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<sup>11</sup> Harold A. Carter, *Determined* (Baltimore, MD: Gateway Press, 1984), 3-4.

<sup>12</sup> Ibid.

member of the New Psalmist Baptist Church, superintendent of the Sunday school. From this church base of spiritual fervor, Rev. Allen marshaled under the power of God and moved forward with definite vision and saw the initial prayer band grow from three persons in 1902 into a church comprised of 5,000 persons a few years later.”<sup>13</sup>

This wonderful story continues according to Dr. Carter; “After five years of rapid growth, the membership of the church changed its name to Shiloh Baptist Church, dropping the word ‘Free’. The church continually grew by leaps and bounds. Finally, in 1926 a larger space to worship was sought and the First English Evangelical Lutheran Church, located at Fremont and Lanvale Streets, was purchased and the word ‘New’ was added to the name of the church.”<sup>14</sup>

Surely, guided by the hand of God after the death of Rev. Allen, Dr. Carter’s book records, “The second pastor of the church, Dr. J. Timothy Boddie, grew up in a minister’s family and was a giant in the Christian faith and a power in the pulpit! This man of God had already established himself in the Baltimore community, pastoring the Union Baptist Church, (1929-1939), Druid Hill Avenue, before he was called to pastor New Shiloh. He left Union Baptist to pastor the Mount Zion Baptist Church, Germantown, Pennsylvania. From this work he was called back to Baltimore to pastor the New Shiloh Baptist Church, in the year 1942.”<sup>15</sup>

It is recorded further by Dr. Carter, “Dr. Boddie brought with him the theological knowledge gained from his studies at Virginia Seminary and College, in Lynchburg,

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<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 5.

<sup>15</sup> Ibid., 6-7.

Virginia, as well as invaluable knowledge gained from his father in the ministry. Pastoral experiences had also enriched his life in Virginia, Baltimore and Philadelphia. His wife, the beautifully talented Emory Boddie, a strong Christian leader of God's people, was also an accomplished organist/musician who helped to lay a strong foundation in the church for the love and appreciation of Christian music in its many colors and expressions.”<sup>16</sup>

This ministerial team was able to lead the church from a gathering of persons, loosely held together into a church of strong biblical, purposeful discipleship where members began to understand and support some of the deeper demands of the faith. Consistent, proportionate giving of one's income to the Lord's work was taught. Missionary involvement was taught and acted upon through the leadership of Mrs. Boddie. Auxiliaries of the church began developing the understanding of being vital parts of the church and not little entities unto themselves. The transition was begun which led the church from a gathering of deeply religious persons into a company of believers committed to serve the present age through witness in sermon, service and song.<sup>17</sup>

Evangelism—essentially, the church ministering beyond its walls—is active in New Shiloh Baptist Church today, with crusades in city arenas, revivals, marches through the streets of Baltimore each summer by members who have caught the vision of Jesus, etc., as taught in Matthew 28:19-20. Dr. Carter's book, *Determined*, shares the beginning of the Spirit of evangelism in NSBC:

Dr. and Mrs. Boddie were active in ecumenical circles, and the congregation has known the liberty and the liberation which comes from looking out on the harvest and growing by reaching out to the world.” One wonders whether the present church could have continued the word of faith once begun if Dr. Allen and Dr.

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<sup>16</sup> Ibid., 7.

<sup>17</sup> Ibid.

Boddie had been primarily concerned about in-house matters. In both of these leaders we can see the onward thrust of *preaching* the Gospel, seeking lost souls, singing God's praises, and celebrating salvation's victories through prevailing prayer. The building of faith begun under Dr. Allen continued to rise under Dr. Boddie, and even today the story of the church's faith is the story of the strong gospel foundation laid by Dr. Allen and by Dr. Boddie.<sup>18</sup>

In 1965, the third pastor was called to New Shiloh, namely, Rev. Harold A. Carter. The air was excited with the Civil Rights Movement, led by Dr. Martin Luther King, Jr., and culminating with the passage of the Voting Rights Act of 1965, provided the atmosphere of upward change for Black people after many generations of slavery and segregation.

Rev. Harold A. Carter, minister of the Court Street Baptist Church, in Lynchburg, Virginia, was called to be pastor. This twenty eight year old minister brought to this work of dynamic Christian faith, down-home fervor and scholarship sharpened by the rigors of Crozer Theological Seminary, Chester, Pennsylvania.

There was a high expectation when Harold A. Carter was called as third pastor of New Shiloh Baptist Church. Here was a minister who personified so much of the spirit of the times. He was born in Selma, Alabama and grew up in a preacher's home. In college, Alabama State University, Montgomery he met, and for a while worked with civil rights leaders, Dr. Martin Luther King, Jr., and Dr. Ralph David Abernathy, in the dawn of the famous Montgomery bus protest. Graduating from Alabama State University, Rev. Carter went to the same school where the leader, Martin Luther King, Jr., had attended, Crozer Theological Seminary, in Chester, Pennsylvania, where he graduated with honors. While in seminary, he met and married Weptanomah W. Carter, daughter of Dr. and Mrs. T. Robert Washington, who served as pastor at the Second Baptist Church, in Philadelphia, Pennsylvania. Together this team of clergy, products of the ministry, with their family, began ministry which has initiated positive Christian and civic growth in peoples' lives.<sup>19</sup>

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<sup>18</sup> Ibid., 7-8.

<sup>19</sup> Ibid.

In 1996, Dr. Carter's son, Dr. Harold A. Carter, Jr. joined him as pastor at New Shiloh Baptist Church. Dr. Carter Jr., completed graduate work at Lancaster Theological Seminary, in Lancaster, Pennsylvania; as well as his Doctor of Ministry degree at United Theological Seminary, in Dayton, Ohio. He is also an author and song writer; and after two successful pastorates at Zion Baptist Church, Reading, Pennsylvania, and First Baptist Church, Petersburg, Virginia, he (with his wife—Monique and their sons) was called to New Shiloh to pastor together with his father.

"This stable string of New Shiloh pastorates since 1902," as Dr. Carter has amply described, "Uniquely linked alphabetically (*Allen, Boddie, Carter and Carter Jr.*) says something, it is believed, about God's hand of love upon this ministry. While the church has had its growing pains, it has always managed to maintain a great love for the proclaimed Word, a contagious sense of celebration, and a fierce love and loyalty to Jesus Christ. Around the leadership of these four shepherds, lay disciples have grown strong and made invaluable contributions to the life of the church as ministers, evangelists, teachers, missionary workers and Christian ministries of all descriptions."<sup>20</sup>

Under Dr. Carter's leadership, among many other ministries (over thirty two), the church has given birth to four schools where he serves as founder and/or president: New Shiloh's School of the Prophets; The Saturday Church School; The Determined Biblical and Theological Institute; and The Nathan Carter School of Music.

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<sup>20</sup> Ibid., 9.

It is the New Shiloh's School of the Prophets—since renamed New Shiloh's Ministers and Evangelists Council (NSMEC)—where this project focused its attention. Since its inception in 1965, over 120 ministers, pastors, and evangelists have been licensed to preach the Gospel.

As president of this forty-four member (presently) NSMEC, since October 2000, the researcher has witnessed twenty eight new preachers answer their call to the Gospel ministry of Jesus Christ. *Each preacher that entered the preaching ministry thought their feet were beautiful and they were ready to preach the gospel of peace<sup>21</sup>* and on track to win souls for Christ. They were very excited about their initial sermon, and as previously indicated, the excitement even spilled over to their family, friends, co-workers, pastor and members of the church, and to the kingdom of God at large.

However, as time progresses, often the excitement seems to wane and be replaced with boredom, perplexity, and discouragement. Again, these feelings then lead to dissension, envy, jealousy, selfishness and other negative attitudes. This project sought to examine ministers of the council, taking into account the role that education (or lack, thereof) and other influences, (e.g. church, careers, and family) played in the associates' ministry and development.

In an attempt to enhance and expand the understanding and depth of ministry as an associate, the researcher preached/wrote six sermons, sharing his experiences with the NSMEC. Sermons concerning their call, biblical characters who served as associates, submissiveness to leadership, and commitment to their call were preached.

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<sup>21</sup> Rom 10:15

The goal of this project was/is to provide a handbook or guide for associate ministers, recognizing that the vast majority of associates may never become full-time pastors, yet they can find effectiveness and fulfillment in ministry, as an associate.

When we look at Moses, arguably the first person called to the office of a type of pastoral ministry, we find that God gave him an associate, Aaron the Levite<sup>22</sup>. As David Freedman writes; “Aaron the son of Amram and the brother of Moses and Miriam who was the eponymous ancestor of the priestly Aaronites and the paradigm for later priests, he died at Mount Hur (Duet 32:50) and is succeeded by his son Eleazar (Num 20:22-29). Aaronites are the priests who claim descent from Levi through Aaron.”<sup>23</sup>

This team, Moses and Aaron, could be considered the first pastor/minister and associate minister team chosen by God. Moses was complaining and pointing out to God his limitation of speech,<sup>24</sup> and God gave Aaron, his brother as an associate to assist him in his ministry: “Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. So he shall be your spokesman to the people. And he shall be as a mouth for you, and you shall be to him as God” (Exod 4:15-16).

This same trend of thought (associates receiving empowerment to assist) is continued by God in the Book of Numbers, Moses again complains, the ministry is too heavy and too burdensome for him alone. God told him to gather seventy men of the elders of Israel to Him (God) at the tabernacle of meeting that they may stand there with

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<sup>22</sup> Exod 4:14

<sup>23</sup> David Noel Freedman, ed., *The Anchor Bible Dictionary*, s.v. “Aaron the Levite.”

<sup>24</sup> Exod. 4:10

Moses;<sup>25</sup> where the Lord came down in the cloud, and spoke to them: and took of the Spirit that was upon him (Moses), and placed the same upon the seventy elders [associates]; and it happened when the Spirit rested upon them, that they prophesied, although they never did so again. They helped to bear the burden of the people with Moses, so that he did not bear the burden alone.<sup>26</sup>

While Moses was carrying out the job God assigned to him with his brother, Aaron, while they were still wandering in the wilderness, he was visited by his father-in-law, Jethro,<sup>27</sup> who wisely thought it necessary for another selected group of associate leaders to be called into existence to assist Moses in serving the people of God. Moses followed the advice of his father-in-law, Jethro:

You shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you.<sup>28</sup>

Again, this trend of thought, that God allows the associate(s) to receive the same spirit as their leader is found in the relationship of Elijah and Elisha. Elisha prayed for a double portion of Elijah's spirit to be upon him,<sup>29</sup> and when Elijah was taken up in a whirlwind to heaven, Elisha (his associate) saw it and took up Elijah's mantle that had

<sup>25</sup> Num 11:14

<sup>26</sup> Ibid., 11:17b, 25

<sup>27</sup> Exod 18:5

<sup>28</sup> Ibid., 18:21

<sup>29</sup> 2 Kgs 2: 9

fallen from him and struck the water in the Jordan and it was divided so Elisha could cross over. When the sons of the prophets who were from Jericho saw him, they said “the spirit of Elijah rests on Elisha.”<sup>30</sup>

On the day of Pentecost, the pinnacle of these examples was culminated in the outpouring of God’s Holy Spirit *upon* those that filled the whole house and *into* the Apostles and all the believers gathered together with them, on one accord.<sup>31</sup> This same Spirit that embodied Jesus to give Him grace, wisdom and power to carry out and finish His assignment here on earth, is now being poured out upon His associates: “This Jesus God has raised up, of which we are all witnesses, therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear” (Acts 2: 32-33).

This is why Jesus could promise His disciples “Lo, I am with you always, even to the end of the age” (Matt 28:20); “I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans: ‘I will come to you’” (John 14:16-18); “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you, He will testify of Me” (John 14:26; 15:26b); and “Nevertheless I tell you the truth. It is to your advantage that I go away, for if I do not go away, the Helper will not come to you, but if I depart, I will send Him to you. And when He, the Spirit of truth, has come, He

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<sup>30</sup> Ibid., 2:11b, 12a, 14, 15a

<sup>31</sup> Acts 2:1, 2

will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak, and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you" (John 16:7, 13-14).

The scriptures plainly point out the fact that we are empowered by God, to carry out the work of the associate minister, as opposed to our education, our finance, our pedigree, or our strength: "Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech 4: 6b).

## CHAPTER TWO

### THE STATE OF THE ART IN THIS MINISTRY PROJECT

The project: *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving as #2* considered texts in the field of: Preaching, and The Associate Minister. According to Brad R. Braxton in his book *Preaching Paul*, “Preaching is the faithful, passionate reporting of God’s useful news.”<sup>1</sup> Based on the researcher’s experience, it is crucially important, for the new associate minister to have guidance in their development. There are questions that need to be answered concerning preaching, theology, and the vision of the church, to name a few. The questions could also broaden to include concerns about social or cultural issues, such as; abortion, the right to die, and the legitimacy of war. How should an associate minister respond to these questions?

#### The Need to Affirm One’s Call

The researcher and other associate ministers would identify with the other preachers that asked Dr. Gardner C. Taylor, in the book *We Have This Ministry*, whether there is a basis for the assurance of one’s calling. Dr. Taylor answered; “I think one gets an indication, but I am not sure that complete assurance—or what we call concrete

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<sup>1</sup> Brad R. Braxton, *Preaching Paul* (Nashville, TN: Abingdon Press, 2004), 27.

assurance—ever comes. One feels more and more confident about the work of ministry, but there are always doubts about the efficacy and the reality of the call. The doubting is not overwhelming, but it is there and I do not see how it can be ignored.”<sup>2</sup>

The researcher identified with Dr. Taylor’s expression of the *call to service* and the researcher juxtaposed the *call of the associate minister* to service. Dr. Taylor said; “Witnessing that God impelled me to accept such a role requires daring. The burden of making this assignment manifest rests on my shoulders for life. While outwardly church bodies may grant me the authority to function in such a position, the ultimate authority is an inner one—a tacit, ineffable assurance that lodges deep in my soul, unseen, like gravity or like the power of the genetic code that holds life’s deepest secrets.”<sup>3</sup>

In essence, the associate minister’s “preaching call” (a human—divine encounter)<sup>4</sup> seeks a deeper understanding of purpose to God, the Body of Christ, the preacher, and to the world, in general. In Melvin Steinbron’s book *Can the Pastor Do It Alone?* he argued, “God takes the initiative in the ‘call’; ‘Moses, Moses! Come, I will send you’ (see Exodus 3, 4). ‘Samuel, Samuel’ (see 1 Samuel 3)! ‘Follow Me and I will make you fishers of men’ (Matt 4:18-20).”<sup>5</sup>

The reality of God’s call is more evident in reflection than it is at the time of contemplation. It is easier to identify a “call” after we are doing ministry and when someone else helps us identify it as such. He added further, in the study of the book of

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<sup>2</sup> Samuel D. Proctor and Gardner C. Taylor, *We Have This Ministry* (Valley Forge, PA: Judson Press, 1996), 1.

<sup>3</sup> Ibid., ix.

<sup>4</sup> William H Myers, *God’s Yes Was Louder than My No* (Grand Rapids, MI: Wm. Eerdmans, 1994), 17.

<sup>5</sup> Melvin J. Steinbron, *Can the Pastor Do It Alone?* (Ventura, CA: Regal Books, 1987), 81.

Ezra we learned that everyone whose spirit God had stirred to go up and rebuild the house of the Lord was “called” (Ezra 1:5). His conclusion was that however God chose to stir the spirits of people to be associate ministers—psychologically, relationally, organizationally, spiritually, volitionally, or emotionally—whatever moved them to make themselves available for serving, whatever inner state induced them to respond to the need for associate minister (lay pastors), he was prepared to understand is as a “call from God” whether they put it in those terms or not.<sup>6</sup>

There is no arm twisting, explained Steinbron, God calls them we help them answer. For this reason we use the term *calling forth*. Steinbron believes that people’s call issues from the combined efforts of the Spirit of God, the prospective associate (lay pastor) and us (Pastoral Ministries Committee). People who come into the ministry motivated by anything less than a call from God either do not last long or are ineffective.<sup>7</sup> The point here is that before one becomes an associate, one must be called by God to minister and believe, with sincerity, that such has occurred.

### Opportunities of Engagement

Then the associate minister, or #2, “will need to commit his or herself continually to being equipped.”<sup>8</sup> Remembering their “readiness to step forward, to offer themselves for ministry was not happenstance. His or her readiness is the fruit of faithful preaching and teaching that created a climate in which they could come alive to the Spirit, followed by created structure into which they could step into ministry.”<sup>9</sup> How true this is of the

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<sup>6</sup> Ibid., 84.

<sup>7</sup> Ibid., 82.

<sup>8</sup> Ibid., 121.

<sup>9</sup> Ibid., 84, 85.

ministry at the New Shiloh Baptist Church (NSBC). The atmosphere is ripe for spiritual grow. Early morning 6:00 a.m. prayer service, 365 days per year, where prayer, testimonies, and a fifteen minute meditative message is delivered daily, creating opportunity for associates to preach.

More importantly, before one gets to this point (seeking God daily), one's spirit has been pricked by three sermons each Sunday (8:30 a.m., 11:00 a.m., and 6:00 p.m.) and two sermons on Wednesdays (6:00 a.m. and 7:00 p.m.) by the pastoral ministry. When time will allow one to attend a home going service, this also is an opportunity to hear a fresh Word from the Lord. Some that attend funerals, once hearing the sermon, commit / recommit their life to the Lord.

Each third Saturday of the month, there is a Prayer Breakfast Service. Our pastors choose the speaker to bring the Word to upwards of 500 persons. There is an opportunity to attend three hours of learning God's Word at Saturday Church School. There is also an opportunity to study at an academic level, in The Determined Biblical and Theological Institute of Baltimore, a school for laity and clergy which offers a three year certificate in seminary studies that was founded by Dr. Carter, in 1996. One can even sharpen one's vocal skills or learn to play a musical instrument if desired, at the Nathan Carter School of Music, also founded by Dr. Carter, in 1990. The two planned revivals during the year (January and August) also help to keep one refreshed and restored. The thirty-two different auxiliary ministries offer opportunities of service. The celebration of Men's Day and Women's Day and the attendant month long planned events leading up to each respective event are great opportunities to engage in ministry. Then, there are retreats and over night prayer vigils scheduled by the NSBC pastors as led by the Spirit.

With a spirit of striving for excellence, New Shiloh's theme, for the past 40 years has been, "A Church Determined to Live with Christ." New Shiloh's pastors, Dr. Harold A. Carter and Dr. Harold A. Carter, Jr., together have provided 51 years of ongoing Pastoral ministry to the NSBC congregation. One can never remain the same if one embraces the opportunities provided in this ministry to serve, to learn and grow in the wisdom and knowledge of our Lord, and in the service to His people. It is no wonder this ministry has birthed over 120 associates that are producing for the kingdom of God.

As one can see, there is plenty and proper structure in the NSBC ministry for the hungry and thirsty soul to step in to learn and grow. However, the genius of this NSBC ministry is not the structure itself, but the hearts of the pastors Dr. Carter and Dr. Carter, Jr. to carry out the "Great Commission of Jesus Christ" to create disciples, not only to increase the membership numerically. At NSBC, one can feel the pastors' desire for each member to grow-up in the Word and become strong witnesses for the Lord Jesus

### **Developing and Maintaining the Proper Attitude for the Role of Associate Minister**

The researcher agreed with the conclusion of Robert J. Radcliffe in the book, *Effective Ministry as an Associate Pastor* where he discussed *integrity*;

The issue of integrity is certainly central to the associate's character. Reputation is what is seen in the light, integrity is what happens in the dark. Integrity is being honest when no one is looking, honorable when it does not seem to matter, and acting on principle when everyone around you wants to do what is expedient. Integrity is very important to the life of the associate, and like other elements of character, it seems we don't know how to evaluate if someone has it or not. It is possible, however, to recognize it.<sup>10</sup>

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<sup>10</sup> Robert J. Radcliff, *Effective Ministry as an Associate Pastor* (Grand Rapids, MI: Kregel, 1998), 39.

Because the attitude of the associate minister is critical to the associate as well as to the total ministry of the church, the researcher recommended the attitudinal advice of Apostle Paul, for continual transition and transformation of the associate minister. This advice would also affect their preaching for congregational transition and transformation: “Let this mind be in you which was also in Christ Jesus” (Phil 2:5); “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Rom 12:2); and “Knowing, therefore, the terror of the Lord, we persuade men” (2 Cor 5:11).

This researcher agreed wholeheartedly with Kenneth O. Gangel, in his book *Feeding and Leading*, his philosophy (theology) of ministry in the spiritual framework of the body of Christ is; God calls the associate (biblical servant) to minister to others, and one must effectively carry out that ministry in an attitude of Christ-like perspective and the reality of spiritual power.<sup>11</sup> In order to do so, Gangel continues, one needs help in understanding the *needs* which require the ministry, the *gifts* which respond to the ministry, and the *call*, which places one in ministry.<sup>12</sup>

Gangel further maintains that certain qualifications and characteristics mark effective associate ministers (lay leaders). An effective associate must: 1) be wholly dedicated to God’s glory (Ephesians 1), 2) understand the principles and practice of God’s grace (Acts 20:24), 3) have a burden and concern for the entire body (1 Corinthians 12; Eph 4:11-16), 4) stand firmly for reconciliation (2 Cor 5:11-21), 5) model godly living in his or her own family and the body (Phil 3:17; 1 Thess 2:9-10), 6) lead in

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<sup>11</sup> Kenneth O. Gangel, *Feeding and Leading* (Grand Rapids, MI: Baker Books, 1996), 118.

<sup>12</sup> Ibid., 118.

accordance with biblical principles (Luke 22:24-27), 7) serve others willingly (1 Pet 4:10-11), 8) endeavor to make disciples (Matt 28:18-20), and 9) reproduce yourself in new leadership (Acts 11:19-30).<sup>13</sup>

The researcher believed the associate minister that does not develop and maintain the proper attitude of ministry on behalf of Jesus Christ the world will lead them astray. In the book, *Preaching & Preachers*, D. Martyn Lloyd-Jones declared, “The work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called...the most urgent need in the Christian Church today is true preaching, and it is obviously the greatest need of the world also.”<sup>14</sup> The associate minister, maintained the researcher, does this first through the “authority of the Scriptures.”<sup>15</sup>

The researcher agreed with Lloyd-Jones “The church so easily can degenerate into an organization, or even, perhaps, into a social club or something of the kind”<sup>16</sup> without divine guidance. The researcher insisted, preaching of the gospel is the method God has chosen to save the world (Rom 1:16-17; 1 Cor 1:21). The world calls the church to offer social-political talk, ethical addresses and homilies, and moral uplift;<sup>17</sup> instead of preaching the gospel.

In the book, *Black Preaching: The Recovery of a Powerful Art*, Henry H. Mitchell’s attitude concerning preaching is, wrote the researcher, “There is a radical

<sup>13</sup> Ibid., 118.

<sup>14</sup> D. Martyn Lloyd-Jones, *Preaching & Preachers* (Grand Rapids, MI: Zondervan, 1971), 9.

<sup>15</sup> Ibid., 13.

<sup>16</sup> Ibid., 10.

<sup>17</sup> Ibid., 13.

difference between listening to an essay designed to enlighten and listening to a Word desperately needed to sustain life. This Word is remembered and used in life, not stored for reference.”<sup>18</sup>

This researcher is further reminded of Jesus’ attitude about the importance of preaching “Let us go into the next towns that I may preach there also, because for this purpose I have come forth” (Mark 1:38). Jesus would not allow man’s agenda or popularity to prevent Him from preaching the gospel. Jesus teaches associate ministers and the world that the most important function of ministry is preaching the gospel.

The researcher discovered a truthful metaphor in the book, *The Sacred Art: Preaching and Theology in the African American Tradition*, by Olin P. Moid, who said “Preaching’s role in theology is similar to that of a father teaching one of his children how to drive a car in and through an urban downtown setting. Pedestrians and traffic impinge upon the driver, but this is the only route available to reach the destination.”<sup>19</sup>

The researcher added, we must remember the Holy Spirit’s role in preaching, the first sermon could not be preached by Peter until the Holy Spirit was sent by Jesus to empower preaching.<sup>20</sup> In the book, *The Holy Spirit & Preaching*, James Forbes pointed out “The event of preaching is an aspect of the broader work of the Spirit to nurture, empower, and guide the church in order that it may serve the kingdom of God in the power of the Spirit. It is a process in which the divine-human communication is activated

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<sup>18</sup> Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville, TN: Abingdon, 1990), 21.

<sup>19</sup> Olin P. Moid, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), 9.

<sup>20</sup> Acts 2:33

and focused on the Word of God and is led by a member of the community of faith who has been called, anointed, and appointed by the Holy Spirit to be an agent of divine communication.”<sup>21</sup>

### **Pastor-Associate Relationship**

The development of an associate minister can largely depend on his or her relationship with the pastor. In the religious periodical *The Christian Century*, an article written by Jason Byassee, “Team Players: What Do Associate Pastors Want?”, reports on the questions and answers from several associates, or #2’s, and, Senior Pastors, hoping that what they have learned can help other pastors think through their lives and ministries more thoroughly and theologically.<sup>22</sup>

The researcher was fortunate to have a conversation with Dr. Major McGuire III, one of New Shiloh Ministers and Evangelists Council (NSMEC) alumnus since 1974, who said, “The associate minister must make sure they are under a Senior Pastor who is willing to invest time, talent, energy, and experience with them.” “It has been my experience,” said McGuire, “that faith is more *caught* than *taught*.<sup>23</sup> This is clearly seen in the relationship that Jesus had with His disciples. They observed Him in His prayer life and one day had the courage to cry out, ‘Lord teach us to pray’” (Luke 11:1). (See Appendix H)

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<sup>21</sup> James Forbes, *The Holy Spirit & Preaching* (Nashville, TN: Abingdon, 1989), 19.

<sup>22</sup> Jason Byassee, “Team Players: What do Associate Pastors Want?”, *The Christian Century*, Vol. 123, No. 2 January 24, 2006, 18.

<sup>23</sup> For further information, Dr. Major McGuire III may be contacted at mm McGuire@upbc.org.

Byassee asked, what do associate/#2 ministers want from a Senior Pastor? The associates interviewed, invariably mentioned “communication” first. The associates did not want micromanagement, or a Senior Pastor constantly glancing over the associate’s shoulders. Instead, associates wanted clear direction for the areas of ministry over which they have charge, and then they want to be left alone to make the church’s vision (well articulated) a reality in that area.<sup>24</sup>

Byassee’s article covered various examples from associates/#2 concerning Senior Pastors. One minister, Carol Madalin who serves a church in Naperville, IL, compared her Senior Pastor to Captain Jean-Luc Picard in “Star Trek: The Next Generation”, who regularly tells his first officer, Commander Riker, “Make it so!” Madalin says, “When I say I’m thinking about doing something new or different he listens, and then he says, ‘Great, I like it!’”<sup>25</sup>

Another associate/#2 struggled with a Senior Pastor who does not communicate as well. He is not into details; he just wants to cast the vision. Yet, when the associate comes back with details worked out, the pastor is not happy. This associate thinks under these circumstances the Senior Pastor should be okay with the way the associate achieved the goals (since no details were given) or else the associate feels they were just spinning their wheels. Another associate struggled with their Senior Pastor being transferred to another church, just when they were working so well together, on, as well as off, the job. Clearly

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<sup>24</sup> Byassee, “Team Players: What do Associate Pastors Want?” 18.

<sup>25</sup> Ibid.

something had gone right, since “it is no fun working with someone you do not want to be around.”<sup>26</sup>

Also in the *Team Players* article, a Senior Pastor complained that some associates become sounding boards for unhappy members who don’t want to confront the pastor directly. This can lead to unhealthy triangulation. A Senior Pastor of a large congregation in suburban Chicago compared the associate’s job to a sewage treatment plant. The associate takes in all the crap and people imagine he or she will filter it before passing it on to the senior. Triangulation between associates, unhappy members and Senior Pastors must be stopped, if the associate pastorate is to be successful, trust is crucial as in any friendships and even marriages.<sup>27</sup>

Senior Pastors can choose to cultivate a gift of prophetic advocacy in an associate, or squelch it. Byassee also cites in this article Lyle Schaller, who writes about the importance of recognizing certain ministerial tasks as *winners* and others as *losers* in *The Multiple Staff and the Larger Church*. Winners are the tasks that lead people to sign up for ordained ministry: preaching, presiding over sacraments, being present at key life transitions such as weddings and funerals—in other words, the prominent, visible and generally rewarding parts of ministry. The “losers” are those areas that are less visible and more likely to invite ecclesial disquiet: youth ministry, administration, fund-raising and breakfast procurement. Satisfied associate ministers consistently point to senior pastors who share the “winners.”<sup>28</sup>

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<sup>26</sup> Ibid.

<sup>27</sup> Ibid., 18-19.

<sup>28</sup> Ibid., 19.

This researcher has noticed at the NSBC, most “winning” ministry is performed by the pastors, Dr. Carter and Dr. Carter Jr. and four ministers on staff (assistant, visitation, music, and youth). The other associates are all on the honor system or the ministry of presence. Whenever preaching assignments (other than the 6:00 a.m. daily prayer service) are assigned to associates by the pastor, it seems mostly spontaneous, because of the ministry of presence, and somehow the pastor was led of the Spirit to ask one to bring the message on an appointed date. These assignments help the associates to develop their ministry “call” directly under the watchful eye of the pastors. In this respect, within the context of NSBC, all assignments in God’s house, no matter how large or how small they are, they are considered to be “winners.”

The associates must remember, they are called by God, to serve God’s people, and to win souls to the kingdom of God. Arguably, persons in the Bible that were called by God had to be trained and prepared by God for their respective assignments. No leader could decide which role he or she would play in God’s plan. The Lord God uniquely prepared, called, and supported Moses for the job of confronting Pharaoh and leading the nation of Israel out of the Egyptian bondage. Moses did not choose his heritage, God does not follow us we must humble ourselves and follow His calling.

Whether we look at Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, Jeremiah, or the disciples, just to name a few, all had to go through the necessary, although, sometimes painful period of gestation before they were ready to carry out their ultimate assignment. Even Jesus went through preparation, He was conceived (Matt 1:18b, 20b; Luke 1:31, 35), had to grow up (Luke 2:40, 52), started his ministry at thirty years of age (Luke 3:23), and then, in the Garden Gethsemane, the final

struggle took place before Christ could ascend to His ultimate assignment (Matt 26:36-46).

The point is the God who called the associate will provide provisions for their faith-journey if the associate is obedient to His will and His way. David further asserts, “The battle is the Lord’s” (1 Sam 17:47b). The researcher believed God to be watching and guiding the events of the world, to bring about the end He chooses.

Perhaps the best analogy for how the Pastor-associate relationship can function may be seen in the Holy Trinity, writes Martin E. Hawkins in his book *The Associate Pastor: Second Chair, Not Second Best*, which he refers to as the “multi-staff” relationship. The Father gives the order and vision, the Son obeys and serves, and the third chair, the Spirit, humbly makes sure that the work of the other two gets completed. They have a chain of command. In the midst of this chain of command, however, each member gives to the others the work best suited to that person, supplies the others with whatever they need, and honors the others over Them-self.<sup>29</sup>

Hawkins writes, “The Father accomplishes His work, His creation, through the Word and the Spirit. The Son glorifies the Father and acknowledges His headship, yet also receives and performs the headship of the church, which the Father has given him to manage. As unimaginable and beyond understanding as the Holy Trinity is; its perfection lies in the honor that each member bestows on the others, that gracious insistence that each is *necessary*. God is not God without the second and third chair. I do not put

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<sup>29</sup> Martin E. Hawkins, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman & Holman, 2005), 11-12, 8.

anything pass God's ability, but how could God accomplish the cross without the Son to perform it, and the Spirit to guard all those who kneel before it?"<sup>30</sup>

And God personally gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect person, to the measure of the stature of the fullness of Christ, that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of others, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Jesus who is the head—even the Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.<sup>31</sup>

"And dare I say," Hawkins added, "God gave some as senior pastors and some as assistants—for the building up of the church to maturity in Christ. If that is true, if God gifted all these people and placed them in just the right role, how did we get to this place where we view associates as less than the best?"<sup>32</sup> To the contrary, the associates' role is God-sanctioned; and, therefore essential (at best) and beneficial (at the least) for effective ministry.

Therefore, the role of an associate minister can be one that greatly supports the ministry, filling gaps, and taking up slacks, while reducing some of the workload for the pastor. "The pastor who is ministering to twelve or thirteen hundred people with only

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<sup>30</sup> Ibid., 12.

<sup>31</sup> Eph 4:11-16

<sup>32</sup> Hawkins, *The Associate Pastor: Second Chair, Not Second Best*, 12.

part-time staff might do well with what he or she can do, but they can not keep up with all that needs to be done. Burnout happens at a high level.”<sup>33</sup>

The Apostle Paul, when concerned for his converts (congregation) at the Corinthian church, sent his associate minister, Titus, to straighten out problems that had arisen after 1 Corinthians was written, says Ernest Best, in his book *Paul and His Converts*. In the meantime he commenced mission work in Troas. Paul was, however, so anxious to learn how Titus was progressing, that he could not settle down to preaching but dashed off across to Europe to meet Titus as soon as possible and learn his news (2 Cor 2:12-13). On another occasion, writes Best, when no news arrived about what was happening in Thessalonica and Paul was not himself able to return, he sent another of his associate ministers, Timothy, to establish the converts in their faith and to counsel them lest their afflictions should disturb them (1 Thess 3:1-3).<sup>34</sup>

According to Harold Westing in his book *Church Staff Handbook*, it is written; “It is not biblical to think of ministering alone. The New Testament is the history of men and women working side by side in ministry.”<sup>35</sup> Westing’s thoughts continued as he wrote: “As Paul is showing the church at Ephesus their great potential for being a growing, producing, and loving church, he goes on to say ‘We are to grow up in Him who is the head, Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love’ (Eph 4:15-16). The two most

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<sup>33</sup> Ibid., 13.

<sup>34</sup> Ernest Best, *Paul and His Converts* (Edinburgh, Germany: T & T Clark LTD, 1988), 30.

<sup>35</sup> Harold J. Westing, *Church Staff Handbook* (Grand Rapids, MI: Kregel Publications, 1997), 13.

essential elements in the success of the church, Paul says, are to make sure that each member does the thing for which he is best equipped and to make sure that those joints (fellowship connections) keep working properly. Christ will flow from one member to another through the connecting fellowship and communication joints. If you hamper either of those, you have shut down the team and its productivity.”<sup>36</sup>

Westing says, “If you asked God if He likes teams, He would say, ‘of course. I decided in the beginning of time to do everything in a concerted fashion.’ Augustine said it best, ‘Without God, man cannot and without man God will not.’ God has basically said that His work and His way can best be accomplished when we become co-laborers together with Him (1 Cor 3:9).”<sup>37</sup>

Hawkins pointed out that, there are Senior Pastors, assistants and associate pastors, some of whom fulfill roles traditionally separate from the main pastor, like the youth minister or the music minister. Yet, other assistants and associates function as secondary ministers. They support and assist the senior pastor in his role, which has expanded beyond the capabilities of one person. It is concerning this new type of pastor that Donald Esa writes “In many churches, the associate pastor’s position is an ambiguous role. Considerable attention has been given to the role of the Senior Pastor in church. However little has been written or taught in seminaries about the role of the secondary minister in church. Hidden from the limelight, many Associate Pastors struggle in their positions to find fulfillment and significance in their roles.”<sup>38</sup>

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<sup>36</sup> Ibid., 17-18.

<sup>37</sup> Ibid., 18.

<sup>38</sup> Hawkins, *The Associate Pastor; Second Chair, Not Second Best*, 14.

Hawkins argued, “The lack of attention given by institutions and authors to the role of an associate pastor gives the impression that associate pastor positions are secondary in *importance* and preparation for them is not worthy of in-depth discussion typically given to other positions.” Yet this conclusion is far from the truth, on the contrary, associate pastors have a great effect on the success of local congregations. Without them, growth becomes stunted, says Hawkins, who served as the sole assistant pastor for over twenty years, to Dr. Tony Evans, pastor of the Oak Cliff Bible Fellowship, but he (Hawkins) was in charge of numerous associate pastors.<sup>39</sup>

Speaking on church growth in the African-American community, Hawkins asserted, “There appears to be an outpouring of people of all walks of life who are seeking the Lord. Oak Cliff Bible Fellowship has experienced a phenomenal growth; it started in 1976 with ten people and now at the turn of the new millennium, it has about seven thousand people attending. Within a five-mile radius of Oak Cliff, at least ten other churches have a congregational size of one thousand or more members.”<sup>40</sup> In trying to provide an explanation for the exponential church growth experienced at Oak Cliff and other large African-American churches around the country, Dr. Evans gave this response, continues Hawkins, “The African-American church has returned to the church that existed during slavery. During this struggle the church developed a holistic approach to its people and continued to be the institution of stability for a people who were disenfranchised. Churches in the African-American community have not lost the need for

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<sup>39</sup> Ibid., 14, 17.

<sup>40</sup> Ibid., 14-15.

the central, dominant Senior Pastor and leader, but now are also being ministered to by multi-staff, multifaceted programs.”<sup>41</sup>

Hawkins reasoned that people in general are gravitating toward churches that will allow them the freedom to minister, to use their gifts, and to connect with others.

Although the sizes of the churches are growing, making the experience of worship more impersonal, the multi-gift, multi-staff approach is doing just the opposite. The growing church is accomplishing God’s command to make disciples, and at the same time, the growth of individual churches and specialized ministries is shifting solo pastors into the leadership of multi-staff churches while creating a widespread need for second chair associates.<sup>42</sup>

The associate pastor’s position is a supportive leadership position, but it is “God called.” The individual in this position has the primary responsibility to assist (here, the researcher emphasizes the root of the title “assistant”) the senior pastor in creation, implementation, and management of specific functions designed to bring about the unity and maturity of the body of Christ.<sup>43</sup> Let us pursue this relationship from a slightly different perspective. Hawkins explained, for clarity’s sake let us break down the “God called” associate pastor role into three categories: the intentional associate, the unintentional associate, and the unintentional pastor.

The intentional associate’s role is also biblical just as the Senior Pastor, insisted Hawkins, “God never intended for Moses to stand alone (in the human sense)”. Even the

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<sup>41</sup> Ibid., 15.

<sup>42</sup> Ibid., 15-16.

<sup>43</sup> Ibid., 17, 18.

Almighty does not act alone, but in concert with the others persons of the Holy Trinity. He had prepared Aaron, with forethought and love to a lifetime of serving as assistant to his brother and had already sent Aaron to meet with Moses. God knew that Moses needed an associate, and had prepared for and provided it. The researcher suggested, Hawkins gives an interesting insight here concerning “The anger of the Lord burned against Moses” (Exod 4:14) because Moses did not understand that part of God being enough for Moses, included God’s provision of human assistance as well. God prepared, called, and supported Aaron in the role He had chosen for him, just as He did Moses.<sup>44</sup>

“Aaron was an intentional associate to Moses, explains Hawkins Aaron never replaced Moses as primary leader. Instead, he complemented Moses. God did expand Aaron’s role by appointing him to the priesthood, but never to Moses’ role of leadership, but to assistant role for a lifetime. Was there a time when Aaron bristled under the reality of being the second chair? Yes, along with his sister Miriam in Numbers 12, Aaron spoke out against Moses, questioning his authority and leadership because he had married an Ethiopian woman. Maybe Aaron wanted more of the lime light and recognition that Moses was receiving.<sup>45</sup>

On the other hand, Hawkins continued, God calls some people to train for the pastorate through the associate role. Using the associate role as training for the senior pastorate should not diminish the position and make it second fiddle. On the contrary, says Hawkins, it emphasizes the importance of the associate position and the close relationship that should exist between the two positions. The fact that God finds the

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<sup>44</sup> Ibid., 32-34.

<sup>45</sup> Ibid., 35-36.

assistant role adequate for developing his head leaders should tell us that the job is not second best. Rather, the associate role adds essential qualities and understanding to the character of future senior pastors, qualities that may not otherwise have come naturally.<sup>46</sup>

Unlike Aaron, after serving Moses in various capacities, Joshua became the leader of Israel. His style and function were that of an intern or apprentice learning the fine details of leadership from Moses. Joshua was always a leader-in-training, even if he did not know it. The first glimpse of Joshua is during a time in the wilderness when there was no established military. Moses groomed Joshua, suggested Hawkins, as the person who would lead the military into victory in their fight against the Amalekites. God agreed with the choice and directed Moses to prepare Joshua: “Then the Lord said to Moses, ‘write this in a book as a memorial, and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven’” (Exod 17:14).<sup>47</sup>

“Where was God’s perfect place to train Joshua”? Hawkins continues, “At the feet of the man he would replace.” In hindsight, we can see the perfection of Joshua’s training for his future role. At the time, perhaps all Joshua could see was his desire to serve his godly leader faithfully.<sup>48</sup>

This should be every associate’s desire; serving their godly leader faithfully, insisted the researcher. It does matter what type of leadership the associate minister is under. Although, David was considered by God “a man after my own heart” (Acts 13: 22b), he was under the wrong leadership. Saul was disobedient to God, and had been

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<sup>46</sup> Ibid., 37.

<sup>47</sup> Ibid., 38.

<sup>48</sup> Ibid.

rejected by God to lead Israel. Under this leadership is where God placed David, maintained the researcher, under a leader that was not praying for him but was committed to destroying his ministry. Moses on the other hand prayed for his associates (Num 12:13; 27: 15-23), and Jesus prayed for his disciples or associate ministers (John 17:6-19). All associates should give thanks to God for being under pastors that pray for their success, and serve them faithfully.

Joshua's assistantship was different than Aaron's. Aaron was eventually given charge over the priesthood and was given duties to accomplish separate from Moses. However, Scripture reveals Joshua participated in intimate moments of training and service *with* Moses. According to author Hawkins, one example occurred when Moses received the tablets of the law from the Lord. In the Book of Exodus, it is stated, "So Moses arose with Joshua his servant, and Moses went up to the Mountain of God" (Exod 24:13). Joshua was given the intimacy of being invited to the mountain of God while all others, including second-in-command Aaron, were given instructions to wait below. Moses gave Joshua hands-on mentoring. This theme recurs throughout Exodus, states Hawkins, Joshua is pictured as one who was always available to Moses when needed. As his servant, he spoke, he shared, and he savored the moments he spent with Moses.<sup>49</sup>

Joshua served Moses for over forty years. In the Book of Numbers Joshua is described as "the attendant of Moses from his youth," yet he continued to serve Moses well.<sup>50</sup> After forty years, Joshua had not been given any firm indication that he would one day be the "senior pastor." This is a good associate, he never pushed the issue. He

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<sup>49</sup> Ibid., 38-39.

<sup>50</sup> Num 11:28

remained the associate when God has him as the associate, and he was the leader when God made him the leader. He did not try to be the leader from the associate position. He had intimacy with Moses, but remained humble.<sup>51</sup>

This researcher has discovered, as an associate, one should continue to humble one's self, continue to pray, continue to seek the face of God and continue to turn from one's wicked ways (yes, we have some wicked ways), then the God that called us has made a promise, "I will hear from heaven, and I will forgive their sin and heal their land" (2 Chr 7:14-16). God continues, "Now My eyes will be open and My ears attentive to prayer made in this place." In the pastoral ministry of NSBC one sees this modeled week in and week out. There is a sense that our pastors live somewhere on the mountain of God (maybe not always on top), but, close enough that they can hear a fresh Word, sense a new move, and see a new vision from the Lord.

This type of leadership keeps an associate pointed in the right direction, bending his/her knees in prayer, realizing it takes God's Spirit to carry out God's agenda. It is God's agenda to develop the associate ministers that are placed under the pastor's mentorship. When one is nurtured under this model of leadership it should keep one humble before God. This is an invaluable lesson in one's development and has been a kind of seminary experience in and of itself.

The unintentional pastor is described as an associate pastor that has failed in the senior pastorate and later realized that their gifts fit better as associate. But sometimes the Lord, wrote Hawkins, has a more positive purpose and actually calls intentional associates who should be intentional associates to temporarily assume a senior pastor

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<sup>51</sup> Hawkins, *The Associate Pastor: Second Chair, Not Second Best*, 39.

role. Such is the case in the NT with Barnabas. God did not view this man (neither does God view us) who was more comfortable in the second chair as second rate. Rather, continues Hawkins, He found Barnabas valuable not only for mentoring fledgling senior pastors but also for filling the void as senior pastor until students were ready to take over. His passion was in mentoring others.<sup>52</sup>

The researcher suggests the relationship of Dr. Martin Luther King Jr. and Rev. Ralph D. Abernathy seemed comparable to Paul and Barnabas as an alternative to Moses and Joshua. Rev. Abernathy, pastor of the First Baptist Church in Montgomery, AL, gave a warm welcome to Dr. King on his arrival in Montgomery, AL, to preach his initial sermon at the Dexter Avenue Baptist Church.<sup>53</sup> The researcher believed Rev. Abernathy seemed prepared by God to be Dr. King's assistant, and he seemed to enjoy the role. Actually, he seemed to know that Dr. King had some special anointed purpose in life and he did not mind playing the #2 role.

After Rosa Parks was arrested, Rev. Abernathy, as the secretary of the Baptist Ministers' Alliance, advised that the Black leadership of Montgomery meet at one of his best friends, Dr. King's church.<sup>54</sup> Rev. Abernathy stayed until almost midnight with Dr. King mimeographing the leaflets to be distributed for the upcoming bus boycott.<sup>55</sup> Abernathy was Dr. King's associate but also his friend, their families vacationed

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<sup>52</sup> Ibid., 44.

<sup>53</sup> David J. Garrow, *Bearing the Cross* (New York: Quill Wm. Morrow, 1986), 49.

<sup>54</sup> Ibid., 17.

<sup>55</sup> Ibid., 19.

together.<sup>56</sup> They stuck together during, what the researcher called, “white terrorists” bombing of their homes.<sup>57</sup> The growing closeness of King’s friendship with Ralph Abernathy surprised some participants who expected competition for the spotlight, but King treasured Abernathy’s loyalty. Abernathy acknowledged King as “the spiritual and philosophical leader of the movement,” while viewing himself as “the most effective leader of the movement in respect to strategies and operational tactics.”<sup>58</sup>

The constant death threats and the bombing of their home,<sup>59</sup> and Coretta and Martin’s refusal to leave Montgomery, AL for their family’s safety, even after pleas from both parents.<sup>60</sup> The researcher was moved by Dr. King’s closest associate, his wife Mrs. Coretta Scott King’s bravery/loyalty under such unusual circumstances. Coretta appreciated her husband’s burden, supported his refusals of Daddy King’s pleas, and talked with him about their likely fate. “We realized that our lives were in danger. I did a lot of soul-searching...we were right in what we were doing, and if we were going to stand up for a cause, we had to be willing to face what may be the inevitable consequences.”<sup>61</sup>

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<sup>56</sup> Ibid., 77.

<sup>57</sup> Ibid., 86.

<sup>58</sup> Ibid., 54.

<sup>59</sup> Ibid., 56, 59.

<sup>60</sup> Ibid., 61.

<sup>61</sup> Ibid., 62.

The researcher recorded a letter written by Rev. Glenn E. Smiley, a white official of the Fellowship of Reconciliation (FOR), concerning his meeting with Dr. King face to face. He was greatly impressed and sent his impression by letter to several of his friends:

Their (King and Smiley) conversation had been 'one of the most glorious, yet tragic interviews I have ever had...I believe that God has called Martin Luther King to lead a great movement here and in the South. But why does God lay such a burden on one so young, so inexperienced, and so good? King can be a Negro Gandhi, or he can be made into an unfortunate demagogue destined to swing from a lynch mob's tree.' Smiley asked his friends to pray for King becoming the former, not the latter. In closing he quoted Gandhi; 'If one man could achieve the perfect love it is enough to neutralize the hatred of millions.' Who knows? Maybe in Montgomery someone may achieve this perfect love!<sup>62</sup>

Abernathy went to jail with Dr. King,<sup>63</sup> noted the researcher. They visited the White House together to see Vice-President Nixon.<sup>64</sup> The researcher added, by the time Dr. King received the Nobel Peace Prize, Rev. Abernathy had become jealous of Dr. King, demanding the same perquisites. Some of King's closest companions had been troubled how Ralph had become very jealous of Martin, very jealous.<sup>65</sup> The researcher pointed out that history had proved Rev. Abernathy as an unintentional pastor (Barnabas) as described by Hawkins on page forty-three. Less than a week after Dr. King was assassinated Rev. Abernathy assumed the presidency of Southern Christian Leadership Conference, lacking King's leadership and vision, his organized Poor People's Campaign March on Washington, DC failed and became an embarrassment to the civil rights

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<sup>62</sup> Ibid., 68.

<sup>63</sup> Ibid., 211.

<sup>64</sup> Ibid., 95.

<sup>65</sup> Ibid., 366.

movement; its demands were unreasonable, and did not fit the political mood of the country. In 1977, Abernathy resigned amid accusations of financial mismanagement.<sup>66</sup> The associate minister must avoid all feelings of jealousy toward their leader, and as Joshua serve your leader until God brings about promotion. Barnabas was satisfied to be an encourager to other leaders.

This researcher agrees with Hawkins' conclusion concerning the associate minister; the main difference, between the positions of senior pastor and the associate, seems to be God's intentions and the unique gifts He has given to the people in these roles. God does not view the Senior Pastor as better. Why should we? As in the teamwork of the *Holy Trinity*, the Senior Pastor and associates differ only from a positional perspective but not personally. The Father honors the second chair by making Christ heir of all things, recognizing the Son's perfect work in the world's creation and salvation. Yet, the Son still recognizes the Father's leadership. He does not usurp the Father's throne; he sits in the place of honor beside it. All pastors should be able to say, Hawkins interjects, "This is my associate minister (second chair), my chosen one. Listen to him." With this focused conclusion of the associate, Senior Pastors will realize the importance of praying for their associates.<sup>67</sup>

In John Cionca's article found in the journal, *Leadership*, titled "*The Intentional Associate*," Cionca pointed out, "Having been on both sides of the Senior Pastor/Associate fence, I have learned that each position—senior or associate—enjoys

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<sup>66</sup> "Ralph Abernathy. Reference.com. *Wikipedia, the free encyclopedia*. [http://www.reference.com/browse/wiki/Ralph\\_Abernathy](http://www.reference.com/browse/wiki/Ralph_Abernathy) (accessed: October 07, 2006).

<sup>67</sup> *Ibid.*, 45-47.

unique advantages.” In this article, he discusses the advantages and disadvantages of the role of the associate minister.<sup>68</sup>

Some associate ministers enjoy a team ministry, while others chafe under the senior, Cionca claims, some associates feel they are “go-fors”, handling details with which the senior pastor does not want to bother. In some way, this response goes back to attitude, as the carrying out of certain requests may be mundane; it is a matter of perspective on the part of the associate as to how they are carried out. The researcher, also, adds that the Senior Pastor’s attitude in assigning or asking plays a vital role. When associates are given a specific area of ministry, treated as professionals, granted freedom to serve, and reimbursed well for their service are apt to serve with a better attitude and appreciation.

The associate role offers some advantages, says Cionca, such as: “1) *Freedom for Pure Ministry*; The mother who wants a wedding for her pregnant daughter, the betrayed wife who wants counsel—they all have expectations of the senior pastor, so do the denominational executive, the shut-in, the township official, and the parents of the suicide victim, but not of the associate. 2) *Higher Quality in Performance*; The associate gives 100 percent of his or her time to a specialized area. 3) *Less Pressure*; Expectations are not as great for an associate, he or she is not responsible for the success of the church. 4) *More Congregational Tolerance*: As an associate your dress could be less formal, your grammar less precise, and your mistakes less critical.”<sup>69</sup>

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<sup>68</sup> John Cionca, “The Intentional Associate,” *Leadership*, Vol. IX No.1, Winter 1988, 106-107.

<sup>69</sup> Ibid., 106-107.

In further writings that explored the position of the associate minister, Mike Bonem and Roger Patterson in their book, *Leading from the Second Chair*, raised and answered a rather important question: “One would ask is a book specifically for second chair leaders (associates) really needed. One simple answer is, do the math! It is obvious that the population of second chair leaders is much larger than that of first chair leaders. This fact alone makes a strong case for designing resources for second chair leaders.”<sup>70</sup>

Greg L. Hawkins, Executive Pastor of Willow Creek Community Church, states “The day I figured out that Bill Hybels wanted me to boldly lead like a first chair leader, not just “manage” the church staff. Yet I had to do so knowing that he could step in at any time and reverse a decision I had just made. This is the paradox of subordinate-leader. This is the first of three paradoxes that Bonem and Patterson write about: second is the deep-wide paradox and the third is the contentment-dreaming paradox; they declare anyone serving from the second chair must lead and manage their way through these paradoxes.”<sup>71</sup>

Bonem and Patterson believed; “A second chair leader is a person in a subordinate role whose influence with others adds value throughout the organization. Think about it: even though you are not in the first chair, your actions can change the entire organization for the better.”<sup>72</sup>

Let us look at, arguably, the world’s greatest second chair leader, through the eyes of Scripture: “You shall be over my house, and all my people shall be ruled according to

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<sup>70</sup> Mike Bonem and Roger Patterson, *Leading From the Second Chair* (San Francisco, CA: Jossey-Bass, 2005), 6.

<sup>71</sup> *Ibid.*, ix-x.

<sup>72</sup> *Ibid.*, 2.

your word; only in regard to the throne will I be greater than you" (Gen 41:40). This Scripture gives the climax of the story, concluded Bonem and Patterson it is one of the greatest comebacks ever! Joseph's journey included some of the lowest lows and highest highs that life can offer. For Joseph to finish as he did, a light bulb must have turned on somewhere along the way. There must have been a season when he discovered the meaning of (associate) second chair leadership. As a child in Canaan, Joseph showed no understanding of subordination; he expected his older brothers to bow to him. Nor did he grasp the subtleties of influencing others; all he needed to do was run to his daddy to get what he wanted.<sup>73</sup>

Joseph enjoyed the favor of God, but he also made the choice to do his best. Joseph's choice to honor his God and do his tasks with diligence and excellence led him to a place of great influence. Even though the deck seemed stacked against him, Joseph chose to use the talent and tenacity that God had given him to serve with excellence and ultimately become a model of (associate) second chair leadership. Will you seek to develop relationships and expand your influence?<sup>74</sup>

The question we should ask ourselves, are we confident enough in God to realize He is using your first chair leader to further grow and develop you for His purposes in your life? With this understanding and confidence in God's hand in your life, your relationship with your first chair can be renewed. You can experience great fulfillment as

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<sup>73</sup> Ibid., 9.

<sup>74</sup> Ibid., 19.

a subordinate and leader as you thrive in the position of second chair or the position of the associate minister.<sup>75</sup>

*Sweet Music from a Second Fiddle* is the name of the article written by Chris Smith of the Church of Christ, Raleigh where he writes most well-meaning people still asks the associates, “When are you going to get your own church”? Smith continues, whether associates view their present work as a stepping stone to getting their own church or a life-long calling, associate ministers have to come to terms with *second-fiddle status*.

Smith gives five strategies that have helped him enjoy the associate’s role:

1) *Remember the Silver Lining*, the numerous advantages of being an associate: a. Less Pressure: Being an associate means not having to worry about everything; budgets and other money matters, but the senior pastor has that pressure. b. More Family Time: Smith is reminded that whenever he visits his preacher friend in another city, how blessed he is as an associate. The telephone rings during every meal at his house. My friend pastors a congregation a third of the size of my church but he has less free time than me. The difference, he is the only pastor, and I am one of a staff of four. c) More Personal Relationships: In a large church, the senior pastor is more an administrator and less a pastor. Being an associate provides the opportunity to develop deeper and more personal relationships in the congregation.

2) *Take On What You Can Handle*: Smith talks about while his senior pastor was on a three-month sabbatical, he thought he would respond to a sudden budget crunch and his proposal only accomplished less than a third of what he had projected. An elder helped him sum up his failure this way he was trying to do a job designed for someone

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<sup>75</sup> Ibid., 26.

else. Attempting the campaign when the senior minister was gone said to the congregation, this fund-raising campaign was not that important after all.

3) *Let Your Light Shine*: Never assume the congregation knows what you do. If you are not in the pulpit two times a week, the hospitals three times a week, and teaching classes, etc. your church membership may assume you play golf half the day and nap the rest. Some educating is in order for the congregation to realize what this associate does.

4) *Take on Some Winners*: Smith says get involved in some winning activities such as hospital visits. When he was twenty two years old, Smith writes, he inherited the ladies' Bible class. Conventional thinking would say, no unmarried kid fresh out of college can teach a class of fifty year old women successfully. Yet, it was the best thing that could have happen to me, says Smith, the class taught me humility, responsibility, and tact and at the same time has provided me with my biggest supporters at church.

5) *Find Life Outside of Ministry*: Smith shares in this article some of his personal fulfillments while serving as associate minister. During nine years at Raleigh, he completed his M.Div., worked on a Ph.D., and published articles. Smith says, on those days he felt angry and unappreciated that the church has not gushed over his obvious and tremendous talent at least he could point to a dust-covered diploma on the wall.<sup>76</sup>

This researcher summarized, God's perfect place for the associate minister is at the feet of proper leadership (pastor) where they can serve their godly leader faithfully. Remembering the structure that has been developed for their "coming forth" God ordained through pastoral leadership. Associates should commit themselves continually

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<sup>76</sup> Chris Smith, "Sweet Music From A Second Fiddle," *Leadership*, Vol. XI, No. 4, Fall 1990, 66-68.

to becoming equipped for the ministry of Christ to His people. The associate should remember the needs which require the ministry, the gifts which respond to the ministry, maintain a proper attitude, and the call which placed the associate in the ministry. Always “Looking unto Jesus, the Author and Finisher of our faith” (Heb 12:2a). “And what ever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ” (Col 3:23-24).

Amen.

## **CHAPTER THREE**

### **THEORETICAL FOUNDATION AND REVIEW OF LITERATURE**

The researcher's project: *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2* was explored in the context of the New Shiloh Baptist Church and the New Shiloh Ministers and Evangelists Council (NSMEC), located in Baltimore, Maryland.

The researcher's focus group, *Preaching for Congregational Transition and Transformation*, focused on preaching that honored past traditions and leadership in the field of preaching. The group also focused on promoting and bringing about change, whereby the present pastorate would be able to effectively implement their administration, ministry, and vision. Students were expected to affirm that it is God's Word that is central in bringing about transition and transformation. Students were also expected to demonstrate some sense of the prophetic ministry with regards to preaching today as well as preaching that will prepare congregations for the future.

Sunday after Sunday people pour into God's house to hear a Word from the Lord. The vicissitudes of this life cause some to seek out daily opportunities to hear the word from God; whether inside a church building, in an office Bible study, or the electronic media over the airwaves. Broken, hurting and unfulfilled people are seeking God for answers to questions and situations they are unable to reconcile. No matter their economic status, educational degrees, family pedigree, political party, saved/unsaved,

sick/well or their social connections; individuals continue to seek a peace that only comes from and through God's preached Word.

### **Theological Foundation**

The researcher agreed with Olin P. Moid in his book, *The Sacred Art: Preaching and Theology in the African American Tradition*, where he wrote "African American preaching has been and is today the primary medium for reaching and communicating religious truths and values to the masses of our people. The basic content of historical African American preaching is practical theology, a theology that reflects upon the mandate, mission, and ministry of the church. The prophets and preachers of old came with a Word of assurance and a Word of hope in seemingly hopeless conditions."<sup>1</sup>

Preaching is defined in *The Anchor Bible Dictionary*:

To proclaim, to announce, to declare a word from God, to present publicly the good news, to deliver a religious discourse related directly or indirectly to a text of Scripture. Apart from a specific context, preaching is difficult to define. Even though preaching has long been significantly linked to the life and activity of both the Jewish and Christian communities, it is so varied in content, mode, audience, and purpose that it resists the constraints of a dictionary, even a Bible dictionary.<sup>2</sup>

In the *Bible Dictionary*, preaching as a mode of communication is defined as:

In the OT, 'preaching' refers to an announcement, the content of which is supplied by the context: 'Arise, go to Nineveh, that great city, and preach to it the message that I tell you' (Jonah 3:2); 'And you have also appointed prophets to proclaim concerning you at Jerusalem, saying, 'There is a king in Judah'

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<sup>1</sup> Olin P. Moid, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995), 6-7.

<sup>2</sup> "Preaching," *The Anchor Bible Dictionary*, vol. 5, ed. David Noel Freedman (New York: Doubleday, 1992), 451.

(Neh 6:7). But it also translates a word meaning to announce *good news* as: ‘O Zion, you who bring good tidings, get up into the high mountain; O Jerusalem, you who bring good tidings, lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, ‘Behold your God’ (Isa 40:9); ‘How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaim salvation, who says to Zion, Your God reigns’ (52:7).

Can’t you hear Isaiah screaming at the top of his lungs the Word of God: ‘The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; he has sent me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound’ (61:1).<sup>3</sup>

The researcher believed preaching has always been part of God’s program. The researcher added “Moses has been referred to as the liberator of Israel, and the pastor of Israel in the wilderness.” The researcher agrees and also believed Moses was not only called by God to lead the Israelites to the Promised Land, but Moses was the *first* pastor-type in the Bible. His sermon: “The Lord God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the Lord our God.”<sup>4</sup> Thus, the all but original (taking Noah’s “It’s going to rain” sermon into account) sermon spoke truth to power. Often this is also true of how the world tried to remember the Rev. Dr. Martin Luther King, Jr., the researcher pointed out, a successful leader of the Civil Rights Movement.<sup>5</sup> First, Dr. King was a preacher of the Gospel of Jesus Christ. It would be from that platform, *preaching*, that God would give him the same sermon as Moses (tell the Pharaoh of America—let my people go) and the same job, the liberation of his people; thus, speaking truth to power. It would be his sermons

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<sup>3</sup> “Preaching,” *Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco, CA: San Francisco Harper, 1996), 877.

<sup>4</sup> Exod 3:18

<sup>5</sup> David J. Garrow, *Bearing the Cross* (New York: Vintage, 1987), 20, 22.

and prayers that kept people inspired to go forth, and caused the wider world to rally to his selfless call.

It is important to recognize that preaching cannot be confined to the occurrence of certain words, as was in the case of Moses and Dr. King. The prophets were those who spoke for God, and their oracles are sermonic, but in 2 Peter 2:5, Noah is called a “preacher of righteousness.”<sup>6</sup> The researcher noted, in the world some people utter, *I had rather see a sermon than hear one any day*. This researcher has never read a sermon that Noah preached, nor has he read many words that Noah spoke. But Noah must have lived and preached a righteous life before his family; they all supported him in the building of the ark and followed him into the ark, as opposed to the doubters and hecklers of that day. God can use preaching in any form.

“In the New Testament, preaching is explicitly or implicitly conveyed by many terms, but the two most commonly used are the words from which we get evangelize, meaning to announce good news or to preach the gospel such as: ‘The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them’ (Matt 11:5); and ‘So, as much as is in me, I am ready to preach the gospel to you who are in Rome also’ (Rom 1:15).”<sup>7</sup>

Associate ministers must assist the pastors to evangelize the world through the vision God has placed in their hearts, said the researcher, to carry out the Great Commission as commanded by Jesus to the Apostles and to the church at large.<sup>8</sup>

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<sup>6</sup> *Bible Dictionary*, s.v. “Preaching.” 877.

<sup>7</sup> *Ibid.*

<sup>8</sup> Matt 28:19-20

Preaching is also described as: "Such as announcing 'Jesus said to him, Let the dead bury their own dead, but you go and preach the kingdom of God' (Luke 9:60), speaking 'Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight' (Acts 20:7), or simply telling 'Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them' (Mark 2:2). In addition, there are terms that carry a special emphasis: witnessing 'And with many other words he testified and exhorted them, saying, Be saved from this perverse generation' (Acts 2:40), exhorting 'He who exhorts, in exhortation' (Rom 12:8a), and prophesying 'And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues' (1 Cor 12:28).<sup>9</sup>

The researcher points out, the written account of the Christian movement began with God's choice of communication to reach humankind, which was *preaching*, "Now after John (also a preacher)<sup>10</sup> was put in prison, Jesus came to Galilee, *preaching* the gospel of the kingdom of God" (Mark 1:14). Beginning with Peter, the disciples continued to communicate God's Word by *preaching*.<sup>11</sup>

The researcher asserts that, in Jesus' first Gospel sermon, as recorded by Mark, the substance of Jesus' *preaching* is found. The good news, that, "the time is fulfilled, and the kingdom of God is at hand" and the basis for Jesus' *preaching* "repent, and believe in the gospel" (Mark 1: 15). Peter's first sermon after the resurrection of Jesus explained the kingdom of God—in essence—God sent from His kingdom, salvation for humankind in

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<sup>9</sup> *Bible Dictionary*, s.v. "Preaching," 877.

<sup>10</sup> Mark 1:4

<sup>11</sup> Acts 2:14

the person of Jesus.<sup>12</sup> The power of this kingdom---God raised Jesus from the dead,<sup>13</sup> *preached* Peter, “of which we are all witnesses.” Therefore, “being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear” (Acts 2:32-33). This, to Peter and the disciples, would be the substance of their preaching, pointed out the researcher, the basis for their preaching can be seen in, arguably, the most important question and answer any person can experience; “When they heard this, (sermon *preached*) they were cut to the heart, and said... ‘What shall we do?’ Then Peter answered while *preaching*, “Repent, and let everyone, of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:37-38).

The researcher agreed with Dr. Harold A. Carter Jr. in his book *The Sacred Marriage*, where he discusses the relevance of preaching the Word with purpose today:

When I wonder if preaching is relevant, and when I wonder if preaching is still able to reach individuals, I affirm its necessity and uniqueness, knowing that it is sanctioned by God. ‘...It pleased God by the foolishness of preaching to save them that believe.’ (1 Cor 1:21)<sup>14</sup>

We must, then, continue to do this strange thing, realizing that there is no earthly replacement for it. Everything else is either preliminary or anticlimactic. Somehow the Holy Spirit enters this strange thing elevating it far beyond hymns, responsive readings, and even, offerings. Preaching is the main event. This is good to know, that the preaching of the Gospel of Jesus Christ is the apex of service for our Savior.

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<sup>12</sup> Acts 2:22

<sup>13</sup> Acts 2:32

<sup>14</sup> Harold A. Carter Jr., *The Sacred Marriage* (Baltimore, MD: Gateway Press, 1997), 31.

The preaching of the gospel brings life even amidst what appears to be certain death (ref. Ezekiel 37). Purposeful preaching can change lives.<sup>15</sup>

This researcher summarized what he felt to be the essence of the meaning / definition of *preaching* with these following paragraphs, as in an interview with D. R. W. Wood:

Dr. Wood explained to the researcher, what is meant by preaching as divine impulse versus preaching as divine compulsion. "In the OT the Hebrew prophets proclaimed the message of God under *divine impulse*, Jonah told to 'preach,' and even Noah is designated 'a preacher of righteousness'" (2 Pet 2:5).<sup>16</sup>

The researcher interposed, Dr. Wood if you do not mind, Moses was told to speak/*preach* to Pharaoh 'Thus says the Lord God of Israel: Let My people go'; Jeremiah was told 'Whatever I command you, you shall speak/*preach*'.<sup>17</sup>

In the NT preaching is the sense of *divine compulsion*. In Mark 1:38 it is reported that Jesus did not return to those who sought his healing power but pressed on to other towns *in order that He might preach there also*—'for that is why I came out.' Peter and John reply to the restrictions of the Sanhedrin with the declaration, 'We cannot but speak the things which we have seen and heard' (Acts 4:20). 'Woe is me if I do not preach the Gospel,' cries the apostle Paul (1 Cor 9:16). This sense of *compulsion* is the essence of true preaching. Preaching is not the relaxed recital of morally neutral truths: it is God himself breaking in and confronting man with a demand for decision. This sort of preaching meets with opposition. In 2 Cor 11:23-28 Paul lists his sufferings for the sake of the Gospel.<sup>18</sup>

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<sup>15</sup> Ibid., 31, 32, 33.

<sup>16</sup> "Preaching" in *New Bible Dictionary*, 3d ed. D.R.W. Wood et al. (Downers Grove, IL: InterVarsity Press), 1996.

<sup>17</sup> Exod 5:1; Jer 1:7b

<sup>18</sup> "Preaching", *New Bible Dictionary*, 3d ed., D.R.W. Wood et al.

The researcher explained that Dr. Martin Luther King, preached under *divine compulsion*, and experienced some of the same suffering for the Gospel as Paul. In the book *King Among the Theologians* by Noel Leo Erskine, it is recorded:

King's letter from the Birmingham jail calls to mind Barth's theological method and determination that the task of theology is not to confirm and affirm church practice and proclamation but rather to criticize and revise church practice and proclamation. The anger of Barth's early writing and certainly the rage of the eighth-century B.C. prophets seem to inform King's theological response to a church and its leaders that called on him not to cause any trouble in his attempt to lead the oppressed out of the bondage of injustice. In this letter it becomes clear that for Martin Luther King Jr., the moral task of the theologian becomes the proclamation of the dominion of God and the struggle in history to make it a present reality. King writes to the church from prison;

'I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their *thus saith the Lord* far beyond the boundaries of their hometowns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so I am compelled to carry the gospel of freedom beyond my own hometown...'<sup>19</sup>

The researcher asked, Dr. Wood, Paul said that "Faith comes by hearing and hearing by the Word of God,"<sup>20</sup> what does faith have to do with preaching?

Another feature of apostolic preaching, said Dr. Wood, was its transparency of message and motive. Since preaching calls for faith, it is vitally important that its issues not be obscured with eloquent wisdom and lofty words (1 Cor 1:17; 2:1-4). Paul refused to practice cunning or to tamper with God's Word, but sought to commend himself to every man's conscience by the open statement of the truth (2 Cor 4:2).

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<sup>19</sup> Noel Leo Erskine, *King Among the Theologians* (Cleveland, OH: Pilgrim Press, 1994), 131-132.

<sup>20</sup> Rom 10:17

The radical upheaval within the heart and consciousness of man which is the new birth does not come about by the persuasive influence of rhetoric but by the straightforward presentation of the Gospel in all its simplicity and power.<sup>21</sup>

Dr. Wood explained his views of the *essential nature of preaching*:

In the Gospels Jesus is characteristically portrayed as One who came 'heralding the kingdom of God.' In Luke 4:16-21 Jesus interprets his ministry as the fulfillment of Isaiah's prophecy of a coming Servant-Messiah through whom the kingdom of God would at last be realized. This kingdom is best understood as God's 'kingsly rule' or 'sovereign action.' Only secondarily does it refer to a realm or people within that realm. That God's eternal sovereignty was now invading the realm of evil powers and winning the decisive victory was the basic content of Jesus' preaching.

When we move from the Synoptics into the rest of the NT we note a significant change in terminology. Instead of the 'kingdom of God' we find 'Christ' as the content of the preached message. This is variously expressed as 'Christ crucified' (1 Cor 1:23), 'Christ...raised' (1 Cor 15:12), 'the Son of God, Jesus Christ' (2 Cor 1:19), or 'Christ Jesus as Lord' (2 Cor 4:5). This change of emphasis is accounted for by the fact that Christ is the kingdom. The Jews anticipated the universal establishment of the sovereign reign of God, viz. His kingdom: the death and resurrection of Jesus Christ as the decisive act of God whereby His eternal sovereignty was realized in human history. With the advance of redemptive history the apostolic church could proclaim the kingdom in the more clear-cut terms of decision concerning the King. To preach Christ is to preach the kingdom.<sup>22</sup>

This researcher as a young man would often hear preachers say, *they preach only the pure and unadulterated Gospel*. He often wondered what they meant. Was their Gospel deeper or holier than others? Is it possible to preach the Gospel and it not be pure and unadulterated? This is some of the confusion that can be gathered from the pulpit by the pew. It is liberating to know that God never intended for the Gospel to be deep, or hard to obtain, it is the gift and grace of God. Paul informs: "For since, in the wisdom of

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<sup>21</sup> "Preaching," *New Bible Dictionary*, 3d ed., D.R.W. Wood et al.

<sup>22</sup> *Ibid.*

God, the world through wisdom did not know God. It pleased God through the foolishness of the message preached to save those who believe.”<sup>23</sup> What a statement of God’s Sovereignty.

Forty-six years ago R. H. Mounce discussed the nature of NT preaching in his book, *The Essential Nature of New Testament Preaching*, Dr. Wood pointed out, and one of the most important advances of NT scholarship in recent years has been C. H. Dodd’s crystallization of the primitive *kerygma*. Following his approach (comparing the early speeches in Acts with the pre-Pauline creedal fragments in Paul’s Epistles) but interpreting the data with a slightly different emphasis, we find that the apostolic message was ‘a proclamation of the death, resurrection and exaltation of Jesus that led to an evaluation of His person as both Lord and Christ, confronted man with the necessity of repentance, and promised the forgiveness of sins’ (R. H. Mounce, *The Essential Nature of New Testament Preaching*, 1960, p. 84).

True preaching is best understood in terms of its relation to the wider theme of revelation. Revelation is essentially God’s self-disclosure apprehended by the response of faith. Since Calvary is God’s supreme self-revelation, the problem is, how can God reveal Himself in the present through an act of the past? The answer is, through preaching—for preaching is the timeless link between God’s redemptive act and man’s apprehension of it. It is the medium through which God contemporizes his historic self-disclosure in Christ and offers man the opportunity to respond in faith.<sup>24</sup>

This researcher agreed with the theology of preaching in Kortright Davis’ book, *Serving with Power*, where he attempts to explore the power of the preached Word of God in shaping the contours of Christian ministry, in shaping the mandate for sharing the Gospel, the good news of faith with others, and in creating new possibilities for practicing the power of the Word, in the fellowship of the Spirit. It is God’s Word that both sets us free and unites. It is God’s Word that calls us together and sends us forth for

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<sup>23</sup> 1 Cor 1:21

<sup>24</sup> “Preaching,” *New Bible Dictionary*, 3d ed. D.R.W. Wood et al.

more powerful service. It is God's Word that both creates a world and recreates it. It is God's Word that both destroys that which ought not to be, and generates that which ought to exist. One could ask, where, is that Word to be found. How did one discern and respond to God's authentic Word? Is its authority self-evident, or does it strive for authority in the context of other forms and utterances?<sup>25</sup>

This researcher have observed in NSBC, it is the preaching of God's Word that brings about *Transition and Transformation*, first in the hearts of individuals then spreading from heart to heart then throughout the congregation then the homes, and the work places, then the neighborhoods, and the Cities, etc.

Davis goes on to state:

We must surely preach in the throes of a crisis of ministry when the very context of ministry itself is heavily overlaid with countervailing circumstances and debilitating human forces. Crisis in the society, crisis in the political culture, crisis in the ecclesial culture, crisis in the midst of preaching the Word: all these would seem to spell for us a certain sense of cynicism and despair. But God's Word brings *transition and transformation*. Every generation in human history has lived with some crisis or another. Many have lived with the basic underlying notion that life itself is a crisis. The perils of preaching the Gospel are not connected with the Gospel itself. Rather, they reflect the cultural and material conditions under which the ministry of the Word has to be practiced.<sup>26</sup>

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<sup>25</sup> Davis, Kortright, *Serving with Power* (New York: Paulist Press, 1999), 2-3.

<sup>26</sup> *Ibid.*, 7-8.

This researcher maintained that the preacher is called by God, to be an intercessor<sup>27</sup> for the people to God and a sentinel and spokesperson<sup>28</sup> or instructor<sup>29</sup> of God's Word to the people, causing *transition and transformation* to take place in the congregation; as in the case of the Philippi jailer, "And he came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what, must I do to be saved" (Acts 16:29b-30)? It is the preacher God uses to speak to the people on His behalf, miraculously causing salvation to take place.

"The sermon has been the constant feature in the worship of Judaism and Christianity for more than two millennia," said James W. Thompson in his book, *Preaching Like Paul*, however, as historians of preaching have observed, at strategic moments preaching has responded to changed cultural situations, and new sermon strategies have replaced older forms, revitalizing the preaching ministry. Thompson went on to say:

Today we preach to children of those listeners whom we were attempting to address with revitalized sermons a generation ago. These children, however, have grown up in a post-Christian culture that is not familiar with the Bible. Unlike their parents, whose familiarity with the Christian faith produced the boredom the new homiletics sought to overcome, many Christians today do not know the basics of the Christian message. This change in the cultural situation is crucial to recognize, and it creates special challenges for preachers at the beginning of the new millennium.<sup>30</sup>

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<sup>27</sup> Terence E. Fretheim, *Jeremiah* (Macon, GA: Smyth & Helwys Publishing, 2002), 137.

<sup>28</sup> Ronald E. Clements, *Ezekiel* (Louisville, KY: Westminster John Knox Press, 1996), 17.

<sup>29</sup> William R. Farmer, ed., *International Bible Commentary* (Collegeville, MN: Liturgical Press, 1998), 1750.

<sup>30</sup> James W. Thompson, *Preaching Like Paul* (Louisville, KY: Westminster John Knox Press, 2001), 1.

Thompson added, “Preachers adapt the form of the message to an audience shaped by educational experience that has conditioned listeners to resist authoritative pronouncements. Consequently, preaching that is ‘democratic’ rather than authoritative is ‘fundamental to the American way of life.’”<sup>31</sup> The Gospel cannot be preached without authority because the Gospel makes claims on our lives, argued Thompson, and the researcher agreed that the tradition of narrative in the Bible is the basis for a call to respond to the story with obedience. The narrative of God’s mighty acts at the exodus is the basis for the Decalogue. Jesus’ announcement of the kingdom is the basis for the call to repent (Mark 1:15). In the letters of Paul, the story of the Gospel implies a claim on the lives of the communities.<sup>32</sup>

The missing dimension in preaching today, concluded Thompson, is Paul and his letters. Paul speaks as one with authority that makes both preacher and congregation uncomfortable. He sometimes communicates in dense theological arguments. The issues that confronted congregations in Galatia and Corinth appear to be remote from contemporary congregations that they do not recognize the relevance of those epistles for their own situation. Thompson pointed out, and the researcher believed, Paul’s epistles provide the dimension that is lacking in narrative preaching. Twenty-one of the twenty-seven books of the NT are not in narrative form, but are epistles that are addressed to Christian Communities in a pagan culture.<sup>33</sup>

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<sup>31</sup> Ibid., 3-4.

<sup>32</sup> Ibid., 13-14.

<sup>33</sup> Ibid., 14-15.

The researcher suggested the culture in America seemed more pagan than ever before. The removal of prayer and the Ten Commandments from our public schools and other governmental formal public gatherings, combined with the influx within these shores, of the United States, in the last twenty-five years, of what the researcher called, many *other gods* from other countries, has helped to form what looks more like a pagan society. The researcher likens this to the pulling down of the American flag—but raising the flags of the other countries that have relocated/invaded our country. Generations will be affected. Joshua warned Israel “Put away the gods from the other side of the river. Serve the Lord” (Josh 24:14). This researcher’s spirit, like Paul’s in Athens, has become “Provoked within when he saw that the country (city) was/is given over to idols” (Acts 17:16).

“The written word is never precisely the same as the spoken word” wrote Thompson. Some preachers choose not to work from a manuscript, recognizing that the spoken word has an immediacy that is missing in the written word. Other preachers work from a manuscript, but “write for the ear” rather than the eye, attempting to maintain the effects of the spoken word. We face the same paradoxical situation throughout the Bible. Paul is the heir of a tradition that distinguishes sharply between speaking and writing. The preference for speaking is apparent everywhere. The biblical faith is a matter of hearing rather than of seeing, insisted Thompson.<sup>34</sup>

At Sinai, Thompson continues, Israel’s experience is auditory: the community hears God’s voice. Israel’s great leaders—Moses, Joshua and the prophets—are messengers who speak for God in the immediacy of the spoken word, and they summon

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<sup>34</sup> Ibid., 23-24.

Israel to listen. Similarly, Jesus “came preaching” (Mark 1:14), apparently preferring the spoken word to the written text.<sup>35</sup> The researcher noted, there is no record of Jesus addressing any one by writing, except, “Jesus stooped down and wrote on the ground with His finger...again He stooped down and wrote on the ground” (John 8:6b, 8). Although, there are plenty of Books and Epistles written by others about Him concerning His sermons preached, His life lived, His death, His Resurrection, His ascension, and His position at the right hand of the Father where He makes intercession for you and me.

“Despite the fact that Paul, through the medium of his letters, introduces a new literary genre into Christian discourse, he too prefers the immediacy of the spoken Word,” Thompson pointed out. Paul knows that God has called him to preach rather than to write. He describes his mission on numerous occasions as one of preaching: “Christ did not send me to baptize but to proclaim the Gospel,” (1 Cor 1:17); “The power of God for salvation” (Rom 1:16) is the Gospel Paul preaches. Paul prefers the spoken Word and considers the written Word only a substitute for oral communication. Indeed, he emphasizes the auditory aspect of preaching, “Faith comes from what is heard.”<sup>36</sup>

The researcher agreed with Nils Alstrup Dahl in his book, *Studies in Paul*; that Paul did not give belief in Christ any new content, but he did think through its meaning and consequences in a more radical way than others. Paul used material of widely different origin to construct and to elaborate his thought. One scholar has said that in order to gather the comparative material to illustrate one of Paul’s sentences, one must make a round trip through the thought world of antiquity. Still, most important for the former

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<sup>35</sup> Ibid., 24-25.

<sup>36</sup> Ibid., 25.

Pharisee was to relate the new which had come with Christ to the old which was revealed in Israel's Holy Scriptures: the belief in the one God who had created the world, who had spoken through the prophets, who had acted in history, who had promised to send the Messiah to redeem Israel, and who is going to raise the dead and mete out to each person the just consequence of his deeds. Paul's thought not only has a single center, Jesus Christ, but a definite framework, the saving history depicted in the OT and in later Jewish eschatological literature.<sup>37</sup>

The researcher argued that Paul's theology of Jesus Christ (what God had done through his birth, life, death, and resurrection) is what changed the world, and his revelation that this Gospel (theology) was revealed to him not by man but by Jesus Christ<sup>38</sup> and needed to be preached to the world (Jew and Greek/Gentile).<sup>39</sup>

Dahl explained Paul's theology:

The *new* which had come with Jesus was not a *new* religion but rather a *new* creation. Christ is the *new* Adam, who came in the fullness of time, and who died for our sins, 'to deliver us from this present evil age' (Gal 1:4). This was God's great deed of love, the fulfillment of His promises. When he raised Jesus from the dead, God acted as Creator; similarly, God's creative power is constantly at work among believers. For Paul, Jesus' resurrection was not an isolated event, but the inauguration of the general resurrection which will take place at the end of the world. Those who have been baptized into Christ have, Paul says, already died with Christ and been buried with Him, in order that they might share His resurrection life. He maintains that in the Gospel the righteousness of God reveals as the power of salvation to all who believe. By "righteousness of God" Paul does not mean some passive attribute of deity, but the character of God's acting toward men, when, as

<sup>37</sup> Nils Alstrup Dahl, *Studies in Paul: Theology for the Early Christian Mission* (Eugene, OR: Wipf and Stock Publishers, 2002), 10.

<sup>38</sup> Gal 1: 11-17

<sup>39</sup> Rom 1:16

Judge, He intervenes to vindicate Himself and to bring salvation. Those who believe are already justified they have been acquitted by the divine court, though they were once guilty. God's Holy Spirit, whose power the congregation experiences in its religious life, guarantees the coming glory which Christians will receive.<sup>40</sup>

The researcher added, Martin Luther in 1515, while lecturing on Paul's theology (Epistle to the Romans) discovered a truth that would not only change him, but changed the world also. In the first chapter of Romans (1:17) Luther found the solutions to his difficulties. After a long struggle and much anguish, Luther finally came to the conclusion that the "justice of God" does not refer, as he had been taught, to the punishment of sinners. It means rather that "justice" or "righteousness" of the righteous is not their own, but God's. The "righteousness of God" is that which is given to those who live by faith. It is given, not because they are righteous, nor because they fulfill the demands of divine justice, but simply because God wishes to give it. Both faith and justification are the work of God, a free gift to sinners.<sup>41</sup>

Dahl went on to say:

The pervading feature of Paul's letters is the tension between 'now' and 'not yet.' Believers are already acquitted, but they must still submit to the final judgment. They have received a share in Jesus' resurrection life, but they still live in mortal body. They are in Christ, but also in the world, exposed to its anxieties and temptations. Christians must struggle constantly, and always face the possibility of failure. The present is for Paul nothing more than an interlude between the saving work of Jesus' life, death and resurrection, and the cosmic drama which unfolds when He comes again in glory. The Christian lives at the same time in two ages; they live both in the old age of sin and death, and in the new age, which has arrived with Christ, of righteousness and life. Paul shares the OT view of time as consisting of epochs with special

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<sup>40</sup> Dahl, *Studies in Paul*, 10-11.

<sup>41</sup> Justo L. Gonzalez, *The Story of Christianity* (New York: HarperCollins Publishers, 1985), 19.

content rather than as being an undifferentiated linear progression.<sup>42</sup>

This writer examined some different preachers and preaching styles, such as: Dr. Samuel D. Proctor's "Subject, Text, Antithesis, Thesis, Relevant Question, and Synthesis"; Haddon W. Robinson's "Expository Preaching"; Richard L. Eslinger's book; *The Web of Preaching: New Options in Homiletic Method*; and Frank A. Thomas's *They Like to Never Quit Praisin' God: The Role of Celebration in Preaching*. All have served as materials to train the preacher's mind and electrified the preaching moment for transition and transformation.

Through research and the researcher, it has been established and we can agree that preaching is the method of choice by God to reach and reconcile the world, "That is, that God was in Christ, reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors (preachers) for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" (2 Cor 5:19-20).

In Dr. Samuel D. Proctor's book, *The Certain Sound of the Trumpet: Crafting a Sermon of Authority*, Gardner Taylor comments on preaching and the preacher in the foreword as follows:

Books almost without number have been written on preaching. This undertaking is so elusive, depends on so many imponderables, and is so dependent on spiritual forces that lie beyond the control of the preacher that it is almost impossible to capture this work of the pulpit in any formulae or rubrics. Preaching depends so much on the spiritual state of the preacher; the spiritual state of the congregation; the ripeness and readiness of a God-related idea; proper, even compelling, language; plus an

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<sup>42</sup> Dahl, *Studies in Paul*, 11.

almost innumerable host of other considerations that one shudders at the thought of trying a “how to” book on preaching. Dr. Taylor says Samuel Proctor, an able preacher and teacher has sifted his long years of dealing in and with the pulpit, and has come as close as it is perhaps possible to capturing in this book all of these elusive elements of preaching.<sup>43</sup>

“A preacher is called by God, set apart, and acknowledged by the church as God’s special agent,” states Dr. Proctor, “and we can talk about a call to preach only in the context of believing that God is personal and volitional—not a cold, impersonal set of theories or axioms—that God is both transcendent, existing apart from us, and immanent, very near to us. Believing that, there is room for us to have a prayer life that is more than an illusion, but an actual communication. Jesus taught us to pray intimately to God as our Father, even in a closet.”<sup>44</sup>

Given the reality of such communication between a single human life and the God of all creation, we can talk about a call to preach. God enters history at God’s own will and makes known to an individual that he or she has been singled out to be a special agent of the Most High. Dr. Proctor adds an important truth, “There are no guarantees. Until one’s dying day a preacher will not know absolutely that this call is from God; but one bets a lifetime that it is, and the fruits of one’s labor have to stand as the only evidence. One simply proceeds after it is certain that no other work, no other assignment calls forth one’s total energies and commitment like the call to preach. With that, no other guarantees are offered.”<sup>45</sup>

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<sup>43</sup> Samuel D. Proctor, *The Certain Sound of the Trumpet: Crafting a Sermon of Authority* (Valley Forge, PA: Judson Press, 1994), ix.

<sup>44</sup> Ibid., 6-7.

<sup>45</sup> Ibid., 7.

Preaching of the Gospel, presents the power of each one to change his/her course, or to *transition to be transformed*, to be “born again”<sup>46</sup> and “sanctified.”<sup>47</sup> “The preacher has the responsibility for nourishing this kind of thinking.”<sup>48</sup>

According to Dr. Proctor, “The preacher is able to take ordinary words and, by the mystery of preaching in the Spirit, to lead persons into a relationship with God through the Incarnate Word, Jesus. Out of this experience is yielded the comfort and strength one needs for the journey; an awareness of the wider parameters of religious thought and feeling; a vision of the kingdom of God descending in time, space and at City Hall; and the urge to say ‘Have mercy Lord’ and ‘Thank you Jesus!’”<sup>49</sup>

This researcher has witnessed individuals that have transitioned in the congregation and they have caused congregational transformation that has changed families, communities, businesses, cities, states, nations and by faith is changing the world.

Dr. Proctor explained:

When, the preacher prepares for a sermon, whether his or her sermon is: narrative, topical, exegetical, or thematic, are all under the same obligation; to sound a certain sound, to make one—and only one—main, driving point. It is the word that God has given for that particular preaching moment. It is what the preacher shall have said when the sermon is finished. This *word* ought to be clear enough to be stated in one declarative sentence. One must be obsessed with this *word*, whether it is found in a Scripture narrative or it gathers around a topic of Christian significance that trails through the Bible or it is found in Christian tradition and experience. The preparation of the sermon must wait until a single proposition has reached for and grasped the preacher and has

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<sup>46</sup> John 3:3

<sup>47</sup> John 17:19

<sup>48</sup> Proctor, *The Certain Sound of the Trumpet*, 10.

<sup>49</sup> *Ibid.*, 6.

flooded her or his mind and soul, no matter where it originates. Before any sermon goes anywhere the preacher must have focus and direction.<sup>50</sup>

Dr. Proctor offered this sermon structure for clarity and effectiveness (to be heard and believed): 1. Subject and Text 2. Introduction (Antithesis) 3. Transition (Thesis) 4. Relevant Question 5) Synthesis!<sup>51</sup> After the preacher has a subject and text he or she feels compelled to preach. Then as Dr. Proctor argued;

The preacher needs to know where that sense of “woe is me” has come from, this becomes the *antithesis*. It could be an error that must be corrected, a mood that must be dispelled, a condition that must be altered, a sin that cries out for confession and forgiveness, some pain and hurt that awaits the balm of Gilead. There has to be some condition that causes the preacher to be led to a given, certain word or proposition. This becomes an important part of the sermon —to state, to describe, to lift up in detail this antithesis. In other words, why *this* sermon?

After that antithesis has been addressed, the proposition, the Word, is restated as a thesis, to be presented in juxtaposition to the antithesis. This is the direction in which the sermon, the message of the morning, is headed. The thesis is God’s answer to the antithesis! The antithesis raises the need; the thesis answers it.

Then in order to give the sermon vitality, currency, application, and relevance, the next step is to ask a ‘so what?’ question, the relevant question, the most relevant question that anyone would normally raise after hearing the antithesis and the thesis. And the answers to that question—whether two, three, or four—become the synthesis or the main body of the sermon.<sup>52</sup>

It is the researcher’s point of view, that, if the preacher did not take seriously the comments of Dr. Proctor concerning the personal relationship with the God of the Universe, in communion through a prayer life that is more than an illusion, as Jesus has

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<sup>50</sup> Ibid., 26-27.

<sup>51</sup> Ibid., 29.

<sup>52</sup> Ibid., 28.

provided and has instructed us to have; then they are subjected to this world's confusion concerning preaching at the church pulpit level. Dr. Robinson discusses this in his book, *Biblical Preaching*.

As Haddon W. Robinson in his book *Biblical Preaching* states;

Some ministers in the pulpit feel robbed of an authoritative message. Much modern theology offers them little more than holy hunches, and they suspect that the sophisticates in the pew place more faith in science texts than the preaching texts. For some preachers, therefore, fads in communication become more alluring than the message. What good are words of faith, they ask, when society demands works of faith? Some people with this mind-set, continues Robinson, judge that the apostles had things turned around when they decided 'It is not right that we should forsake the Word of God to serve tables' (Acts 6:2 ASV). In a day of activism, it is more relevant to declare instead, 'It is not right that we should forsake the service of tables to preach the Word of God.'<sup>53</sup>

In spite of the "bad-mouthing" of preaching and preachers, no one who takes the Bible seriously should count preaching out, Robinson argued, to the NT writers, preaching stands as the event through which God works. Peter, for example, reminded his readers that they had "been born anew, not of perishable seed but of imperishable, through the living and abiding Word of God" (1 Pet 1:23 RSV). How had this Word come to affect their lives? "That Word", Peter explained, "is the good news which was preached to you" (1:25). Through preaching God had redeemed them.<sup>54</sup>

"Paul was a writer, and from his pen," Robinson noted;

We have most of the inspired letters of the NT. Paul recounted the spiritual history of the Thessalonians who had

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<sup>53</sup> Haddon W. Robinson, *Biblical Preaching*, 2d ed., (Grand Rapids, MI: Baker Academic, 2001), 18-19.

<sup>54</sup> *Ibid.*, 19.

'Turned to God from idols, to serve a living and true God, and to wait for his Son from heaven' (1 Thess 1:9-10 RSV). That about-face occurred, explained the apostle, because 'When you received the Word of God which you heard from us, you accepted it not as the word of men but as what it actually is, the Word of God, which is at work in you believers' (2:13). Preaching in Paul's mind, Robinson claimed, did not consist of someone discussing religion. Instead, God Himself spoke through the personality and message of a preacher to confront men and women and bring them to Himself.

All of this explains why Paul encouraged his young associate minister Timothy to 'Preach the Word' (2 Tim 4:2). Preach means 'to cry out, herald, or exhort'. Preachers should pour out the message with passion and fervor in order to stir souls. Not all passionate pleading from a pulpit, however, possesses divine authority, claimed Robinson, when preachers speak as heralds, they must cry out 'The Word.' Anything less cannot legitimately pass for Christian preaching.<sup>55</sup>

This researcher pointed out that preaching of the Gospel, to Paul, was serious because it could effect transition and cause transformation to take place in one's life: "I am not ashamed of the Gospel, it is the power of God to salvation, and, in it the righteousness of God is revealed from faith to faith, and the just shall live by faith."<sup>56</sup> In another Scripture Paul says; "Whosoever calls on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"<sup>57</sup>

At the writing of this thesis, the annual "Summer-Ending Revival", is in progress at New Shiloh Baptist Church (NSBC), preached by the pastors for five nights. This revival

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<sup>55</sup> Ibid., 20.

<sup>56</sup> Rom 1:16-17

<sup>57</sup> Rom 10:14

(ongoing for forty years) drew people from Charlotte, NC, Washington, DC and the surrounding counties of Baltimore. This revival brings back to Baltimore and the NSBC sons and daughters of the pastoral ministry that have gone out to pastor churches all over the United States of America. They came to hear the pastors deliver sermons with passion and fervor, stirring up their souls. By faith countless souls were touched by the preached Word that traveled out nightly, by all in attendance, to various homes, jobs and the entire world of the congregation. The belief is that the associates of the NSMEC, the Diaconate Ministry, Auxiliaries and the entire New Shiloh congregation are benefited the most, year after year. Dr. Carter and Dr. Carter, Jr., call the associates and the congregation to remain vigilant during the heated months of summer, when many churches are all but closed down for summer vacations. The pastors lead the charge all summer long with discipleship training, outdoor witnessing (harvesting of souls), and culminate with the "Summer Ending Revival."

The researcher believed that the type of leadership that an associate is exposed to in their development is extremely important. He agrees with Robinson that those in the pulpit face the pressing temptation to deliver some message other than that of the Scriptures (although this researcher quickly asserts that it should be a message with the foundation being the Scripture)---a political system (either right-wing or left-wing), a theory of economics, a new religious philosophy, old religious slogans, or a trend in psychology, and may I add, a social gospel. Ministers can proclaim anything in a stained-glass voice at 11:00 on Sunday morning following the singing of hymns. Yet, when they fail to preach the Scripture, they abandon their authority. No longer do they confront their

hearers with a Word from God.<sup>58</sup> God speaks through the Bible. It is the major tool of communication by which He addresses individuals today. Biblical preaching, Robinson insisted, causes men and women to have an encounter with God, to bring them to salvation (2 Tim 3:15) and to richness and ripeness of Christian character (vv.16-17). “Something fills us with awe,” says Robinson, “when God confronts individuals through preaching and seizes them by the soul.”<sup>59</sup>

Robinson claimed that expository type preaching best carries the force of divine authority. It would be fatuous, however, to assume that everyone agrees with that statement. Attempting a definition becomes sticky business because what we define we sometime destroy. Preaching is a living interaction involving God, the preacher, and the congregation, and no definition can pretend to capture that dynamic. But for the sake of clarity, Robinson wrote a working definition anyway, “Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.”<sup>60</sup>

The researcher believed, as the Spirit of God directs the preacher, different types of preaching methods and styles should be used to reach different ones at different levels (age, sex, lifestyle, race, etc.), styles can change, but not the truth of the Gospel. The researcher observed at NSBC, week in and week out, despite the different preaching

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<sup>58</sup> Robinson, *Biblical Preaching*, 20.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid., 21.

styles of our pastors, both are received equally because of the content of the Word of God that people assemble weekly to hear. The Word, that brings healing and salvation to their particular situations.

Expository preaching at its core is more a philosophy than a method. Whether or not we can be called expositors, explained Robinson, starts with our purpose and with our honest answer to the question:

Do you, as a preacher, endeavor to bend your thought to the Scriptures or do you use the Scriptures to support your thought?" This is not the same question as, 'Is what you are preaching orthodox or evangelical?' Nor is it the same as 'Do you hold a high view of the Bible or believe it to be the infallible Word of God?' Theology may protect us from the evils lurking in atomistic, nearsighted interpretations, but at the same time it may blindfold us from seeing the text. In approaching a passage, we must be willing to reexamine our doctrinal convictions and to reject the judgments of our most respected teachers. We must make a U-turn in our own previous understandings of the Bible should these conflict with the concepts of the biblical writer."<sup>61</sup> "In our approach to the Bible," Robinson added, "therefore, we are primarily concerned not with what individual words mean, but with what the biblical writers mean through their use of words."<sup>62</sup>

In *The Web of Preaching: New Options in Homiletic Method*, Richard L. Eslinger declared, "preaching is in the midst of a remarkable renewal in the churches. The number of books on preaching has exploded in volume and in quality and diversity. Theological schools are once again expanding both course offerings on preaching and faculty positions are expanding. Even *Time* magazine featured a cover story on preachers in

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<sup>61</sup> *Ibid.*, 22.

<sup>62</sup> *Ibid.*, 23.

America several years ago.” Eslinger has gathered several methods of preaching in his book, *The Web of Preaching*.<sup>63</sup>

Eslinger started with the method of Fred Craddock, “Inductive Homiletics.” Eslinger said Craddock started his revolution by critiquing the old homiletic orthodoxy, a deductive methodology that has held sway for centuries, having its origins in Aristotle. Craddock found three flaws with the deductive method: 1) Deductive preaching’s exegetical deficiencies—the thesis may or may not be drawn from the Bible, rather Scripture can be found within the range of illustrative material, 2) Presupposes passive listeners who accept the right of authority of the speaker to state conclusions which he then applies to their faith and life, and 3) the last major flaw in deductive preaching relates to issues of structure and homiletic movement. Hearers of a traditional three point sermon frequently experienced three “sermonettes” instead. “There may have been movement within each point,” Craddock observes, “and there may have been some general kinship among the points, but there was not one movement from beginning to end.”<sup>64</sup>

As is the case with the other pioneers in the new homiletics, a series of cultural and intellectual movements have been identified that served to bridge the chasm between the old era in homiletics and the new. For Craddock, three of these are especially noteworthy; the rapidly shifting nature of public language, the new biblical studies, and contemporary hermeneutics. Each involves a look back at what has gone before and an assessment of

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<sup>63</sup> Richard L. Eslinger, *The Web of Preaching: New Options in Homiletic Method* (Nashville, TN: Abingdon Press, 2002), 11.

<sup>64</sup> Ibid., 16-17.

what is new. Of course, Craddock would argue, if communal language, biblical studies, and hermeneutics have all experienced a Copernican revolution, so, too, will the practice of preaching.<sup>65</sup>

Inductive method in preaching, says Craddock, subordinates structure to movement to the extent that the former may not even be noticeable by the congregation. Furthermore, inductive preaching demands that the form or outline used move consistently “from the present experience of the hearers to the point at which the sermon will leave [the congregation] to their own decisions and conclusion.” The beginning point in sermon preparation, consequently, is not with the introduction, but the conclusion. And the completed sermon will be a journey from the jumping off place that deals seriously with the thoughts and feelings of the hearers, to a conclusion in which that human situation is seen in the light of the presence of Christ. The message itself is the end of the sermon, arrived at by both preacher and people. For this inductive movement to occur, however, the persistent challenge to the preacher is first to create a sense of anticipation and then to sustain it. In fact, Craddock states, evoking such anticipation becomes “a primary burden of movement in the sermon.”<sup>66</sup>

Not only should preaching (a sermon) have movement as a primary characteristic, it also must have a unity within which that movement is located. The contribution to the movement and power of a sermon made by the restraint of a single idea can hardly be overstated. Inductive sermons will not have points, but will have a point, the message toward which all material will tend. It is essential that the preacher be able to clearly

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<sup>65</sup> Ibid., 17-18.

<sup>66</sup> Ibid., 28-29.

articulate the main idea of the sermon in a single sentence. Such a statement, for Craddock, is the appropriate and necessary outcome of the twin processes of scriptural and congregational interpretation. It is also to be maintained throughout the process of sermon preparation as the ground of the sermon's unity.<sup>67</sup>

Unity, movement, and concrete imagining still do not provide a sermon with a specific form. Actually, Craddock observes, there is no one pattern to which preaching should invariably conform. The form itself is active, contributing to what the speaker wishes to say and do, sometimes no less persuasive than the content itself.<sup>68</sup>

In Eugene Lowry's *Homiletical Plot: The Sermon as Narrative Art Form*, he approaches preaching through the narrative movement, writes Eslinger. At the narrative center of preaching we delight in the abundance of biblical stories whose plots offer a way for the sermon. Narrative preaching on narrative texts gains its movement and sequencing from the story itself; preachers need not look much further for resources on the form of the sermon. However, Lowry notes with others that there can be a narrative movement of the sermonic form without a dependence on any specific narrative text. In the former—preaching on the narrative text—the form of the sermon is quite fully informed by the biblical story's plot. In the latter—preaching as narrative oral discourse—there is a narrative sequencing of the presentation while not dependent upon a specific story text. Lowry summarizes the held-in-common identity of narrative sermons as follows:

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<sup>67</sup> Ibid., 29-30.

<sup>68</sup> Ibid., 31.

What identifies the usual narrative sermon most readily is its plot form, which always—one way or another—begins with a felt discrepancy or conflict, and then makes its way through complication (things get worse), makes a decisively sharp turn or reversal, and then moves finally toward resolution or closure.<sup>69</sup>

What generates the plot form of a sermon is the interaction of some human problem and a theme, yielding a sermon idea, states Eslinger, and in the beginning, there is a felt need that is experienced as discrepancy and that will need to be sustained throughout the sermon as suspense. At the same time the need, the discrepancy, longs for some kind of solution, a “scratch” that will specifically address the “itch.” The primary clue continues Eslinger, to the formation of a sermon idea, then, is this tension between problem and theme that offers up the needed suspense that will both sustain and propel the sermonic plot. If the message is clearly conveyed that nothing significant is at stake, congregational trust and attentiveness will be lost, in order to avoid such a loss of trust, preaching must express genuine problems of human existence thrown against the particularity of the Gospel. In its essential form, the sermon is a premeditated plot which has as its key ingredient a sensed discrepancy, a Homiletical bind.<sup>70</sup>

In sermons, Lowry observes, the faith community already knows that the resolution of the issues of human existence is provided through the Incarnation of Jesus Christ. How the Gospel will respond to the particular binds and discrepancies of our lives continued Lowry, however, is the issue open to ambiguity. In order for this movement from ambiguity and Homiletical bind to resolution through the Gospel to occur, it is essential to identify and appropriate the specific stages of the sermon plot. Lowry defined these

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<sup>69</sup> Ibid., 33.

<sup>70</sup> Ibid., 34.

stages as 1) upsetting the equilibrium, 2) analyzing the discrepancy, 3) disclosing the clue to resolution, 4) experiencing the Gospel, and 5) anticipating the consequences.<sup>71</sup>

In the fourth chapter of Eslinger's book, "*Moves and Structures: The Homiletics of David Buttrick*", Buttrick gives his critique of the hermeneutic of distillation to preaching biblical texts: 1) that content can be separated from words; 2) That content can be translated from one time-language to another without alteration; 3) That such content can be grasped as an objective truth apart from particular datable words. Our hermeneutic of distillation, after all, looks for several things it wants to distill from the text, Buttrick suggested, while the hermeneutic assumptions remains constant, interpreters have sought for a variety of kernels hidden beneath the shell of the text.<sup>72</sup>

The hermeneutic of distillation, Buttrick instructs, will usually manifest itself within one of several models of interpretation—a rationalist model in which the hidden kernel under the text is some sort of ideational payoff (a main idea, for example); an experiential model in which contemporary human experience is paralleled with that of persons in Bible times; or a model locating a perennial faith experience as the element held in common between our own age and that of the Scriptures. The distinguishing characteristics of these alternative models as well as the core assumptions they hold in common are perhaps best seen in modern parable interpretation.<sup>73</sup>

We do not move directly from text to sermon, at least not within the homiletic of David Buttrick. If his notion of consciousness functions in the ways we have traced, then

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<sup>71</sup> Ibid., 34-35.

<sup>72</sup> Ibid., 152.

<sup>73</sup> Ibid., 153.

personal and communal consciousness become the essential middle term between the text and then sermon. Additionally, preaching itself serves a mediating function, and its mediation has much to do with the structures of consciousness within the sermon is embodied. Therefore, Buttrick concludes: "Preaching, we have said, is mediation. Preaching mediates some structured understanding in consciousness to a congregation. Therefore, preaching is speaking related to understanding. The language of preaching will tend to imitate phases of understanding in consciousness."<sup>74</sup>

In the fifth chapter Eslinger now explores *The Sermon in Four Pages: The Homiletic Method of Paul Scott Wilson*. Wilson offers a homiletic method in which the elements of the sermon are examined and ordered according to a series of considerations. Wilson observes what many congregations know from firsthand and bitter experience—many sermons wander aimlessly, feel rushed and disconnected, or fail to achieve an ending. In order for preachers to avoid these pitfalls, they need to be guided by six signs along the highway of sermon composition. Observing these six signs is essential to achieving the unity of the sermon. Wilson summarizes the signs, these places to stop along the homiletic highway as follows, "Preachers should stop six times to identify: one text from the Bible to preach; one theme sentence arising from the text; one doctrine arising out of that theme statement; one need in the congregation that the doctrine or theme sentence; and one mission."<sup>75</sup>

Conceiving of a sermon composed of Four Pages is for Wilson a metaphor that achieves several homiletic virtues, says Eslinger.

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<sup>74</sup> Ibid., 158-159.

<sup>75</sup> Ibid., 201.

First, Wilson is quick to note that the metaphor is not taken literally—it is not as if the preacher brings four and only four pages into the pulpit at each preaching occasion! Rather, he invites the preacher to conceive of them as four distinct moments within the course of the sermon. Each component page, then, is not to be taken literally, but as a metaphor for theological function and appropriate creative endeavor. Primarily, the Four Pages provide a theological focus to the sermon and its internal structure and movement; lacking such a structure has led to a kind of preaching that is mostly joyless and innocent of the presence of God. Eslinger maintained, in addition to providing for an essential theological focus to the sermon, these Four Pages also function to structure the homiletic imagination and liberate it to serve the Word. Simply put, “the pages can be a guide to greater creativity and imagination, for they provide specific focus for creative endeavor that helps prevent imagery from becoming excessive, stories from going astray, and doctrines from becoming mere turbid or turgid discourse.<sup>76</sup>

The normative components of the sermon include Four Pages, arranged in sequence and developed according to a series of biblical, theological, and rhetorical considerations. These Four Pages are: 1) Trouble and conflict in the Bible. 2) Trouble in the World. 3) Grace and good news in the Bible. 4) Grace for us and for our world.<sup>77</sup>

Fundamentally, says Frank A. Thomas in his book *They Like to Never Quit Praisin' God: The Role of Celebration in Preaching*: “African American preaching is about helping people experience the assurance of grace that is the gospel. Let me state this as a formal definition: The nature and purpose of African American preaching is to help people experience the assurance of grace (the good news) that is the gospel of Jesus Christ. Thomas continues, it is this assurance of grace, received through African

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<sup>76</sup> Ibid., 209.

<sup>77</sup> Ibid.

American preaching and worship that has historically sustained, encouraged, and liberated African American people.”<sup>78</sup>

In the midst of profound anguish and suffering, the African American preacher sought not to give answers to the problem of suffering and evil in life, but to help people experience the assurance of grace in God. Thomas explained; the preacher gave assurance to the people that God was with them, in and through the suffering, and would ultimately liberate them from the suffering. The point was not abstract answers to suffering and evil, but an experience of assurance, hope, empowerment, and victory. The focus was not on cognitive explanations, but an experience of the transforming, sustaining, and saving power of God in the midst of suffering and evil. The African American sermon was designed to celebrate, to help people *experience the assurance of grace* that is the Gospel. For the purpose of this work writes Thomas, I would like to name this preaching celebrative design.<sup>79</sup>

In order to facilitate the experience of the assurance of grace, Thomas says, celebrative design gives strict attention to emotional context and process:

Human communication is rarely free from anxiety, and therefore attention must be given to the emotional context in which communication takes place. This context established primarily by the relationship of the people who are trying to communicate, or could be conceptualized as the ‘emotional field’ that comes into existence when they attempt to relate. Because most relationships are governed by this emotional field, paying attention to the emotional context is more important than the choice of the right words. There are limitations to words, because communication is rarely neutral.<sup>80</sup>

Homiletics began to ask several critical questions, claimed Thomas that would move the field in new directions: How can we get the gospel to be relevant to people’s lives? How can we assist people to experience truth rather than just intellectualize it?

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<sup>78</sup> Frank A. Thomas, *They Like to Never Quit Praisin’ God: The Role of Celebration in Preaching* (Cleveland, OH: The Pilgrim Press, 1997), 3.

<sup>79</sup> Ibid., 3-4.

<sup>80</sup> Ibid., 4-5.

How can we involve the listener in the sermonic process? How can we get the gospel to appeal beyond the rational aspects of ourselves? How can we get the gospel heard in depth, and made effective in the practical everyday life of the listener? If a preacher wants to focus on the emotional context rather than the choice of the right words, what will the preacher attend to? If the preacher wants to move beyond the natural limits of cerebral process, what elements of emotional process can be incorporated in the sermon? There are five key elements, Thomas pointed out: Use of Dialogical Language, Appeal to Core Belief, Concern for Emotive Movement, Unity of Form and Substance, and Creative Use of Reversals.<sup>81</sup>

The early NT community understood Jesus Christ himself to be the good news, or gospel, and, therefore its primary bearer, but in later times it came to mean the good news itself, or the good message. Thomas concluded, *The NT good news is that in the life, death, and resurrection of Jesus the Christ, the dominion of God met and conquered the dominion of Satan, whereupon salvation was made available to all.* Salvation means deliverance, preservation, or being brought into safety. If, we accept, through faith, the victory established by the Savior, then we are delivered, preserved, and made safe from the dominion of death. The good news is that God through Jesus Christ has forever defeated Satan, evil, and death in all of its forms and manifestations.<sup>82</sup>

The church, Thomas explained, is the formation of community, the coming together of people who have accepted the good news, experienced deliverance, and respond with thanksgiving and joy.

This response is evidenced in the fact that so much of the language and experience of the NT church can be summed up as the movement from an inner experience of the assurance of grace

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<sup>81</sup> Ibid., 5-13.

<sup>82</sup> Ibid., 19.

to thanksgiving and celebration. The church, Thomas added, can be understood as the 'celebrative community' because celebration and thanksgiving are the natural responses to the inner acceptance and appropriation of the good news.<sup>83</sup>

The early church had a high consciousness of God's grace in their lives. No matter the problem, difficulty, or worry, God had overcome it in Jesus. Jesus was careful to make sure that the community did not keep all this grace to themselves. The marvelous celebrative emotions, stated Thomas, were not to end in themselves; those who had received true grace were moved to extend the same grace to others.<sup>84</sup>

Jesus established that one of the central purposes of the true celebrative community was to go forth and share the good news with the world. The mission of the celebrative community is to proclaim that the dominion of death has been overcome and the dominion of God rules. Thomas argued this is a formidable task; how shall the church undertake it? How can a frail, human community share the good news with the world? God again takes charge of the salvation process through the Third Person of the Holy Trinity, the Holy Spirit. The Holy Spirit, claimed Thomas, pours forth gifts for the church to achieve its mission. God gives gifts for the church to spread the good news. *Preaching* is a spiritual gift given by the Holy Spirit to help the church and the world receive and celebrate the good news of Christ.<sup>85</sup>

It is my thesis, Thomas pointed out, that celebration (in preaching), moving at the level of emotional process, is the most effective method and vehicle to facilitate the assurance of grace in Jesus the Christ reaching the core belief of people.

Celebration (in preaching) is defined; *the culmination of the sermonic design, where a moment is created in which the remembrance of a redemptive past and/or the conviction of liberated future transforms the events immediately experienced.* The sermonic design is an emotional process that culminates in a moment of celebration (in preaching) when the good news (the

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<sup>83</sup> Ibid., 24.

<sup>84</sup> Ibid., 25-26.

<sup>85</sup> Ibid., 26-27.

assurance of grace) intensifies in core belief until one has received an inner assurance, affirmation, courage, and a feeling of empowerment. One experiences oneself as victorious (i.e. saved, set free, healed, encouraged, etc.) regardless of the external tragic circumstances of life.<sup>86</sup>

The Holy Spirit causes and allows transformation to occur through celebration (in preaching), and we preachers are junior partners and facilitators in celebrative emotional process. We assist, suggested Thomas, the Spirit, but the work is that of the Holy Spirit. Conscious celebration utilizes emotional process to project powerful celebrative and affirmative images in core belief, upon which the Holy Spirit 'rides' to help people experience a transformed present. We preachers are defined as conscious celebrators because we set our intending (praying and planning) for celebrative emotional process to occur. The preacher, Thomas added, intends celebration by fashioning affirmative images that strike people in their inner core, and the Holy Spirit utilizes the images to help the hearer experience the transforming and liberating power of the gospel. Though true celebration is a gift of the Holy Spirit, celebration usually is not arbitrary and accidental. Celebration is the result of the preparation process by which the preacher comes to choose and present celebrative images upon which the Holy Spirit can ride to help people experience the assurance of grace.<sup>87</sup>

### **Historical Foundation**

The researcher's focus group concentrated on: *Preaching for Congregation Transition and Transformation* where students were required to focus on preaching that honors the past and yet promotes and brings about change. Students were expected to affirm that it is God's Word that is central in bringing about transition and transformation. Students were also expected to demonstrate some sense of the prophetic

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<sup>86</sup> Ibid., 31.

<sup>87</sup> Ibid., 35.

ministry with regards to not only preaching for today, but preaching that will prepare congregations for the future.

Since God created the world and declared “indeed it was very good,”<sup>88</sup> but Adam’s disobedience of God’s command caused the fall of humankind, which activated God’s planned process of *transition and transformation*. God refused to give up on humankind, but put in motion His eternal planned redemption and sanctification, a plan that was already in place before the foundation of the world. The Bible teaches us:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ. Just as he chose us in Him before the foundation of the world, that we should be holy and without blame before Him in Love. Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be the praise of His glory. In Him you also trusted, after you heard the Word of truth the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.<sup>89</sup>

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<sup>88</sup> Gen 1:31

<sup>89</sup> Eph 1:4-14

God's covenant with mankind continues; the covenant of relationship (blessings), dominion, and replenishing the earth (reproduction). God chooses to use mankind in *His transition and transformation* plan for the world. God called Abram to start a new nation of people to work His salvation plan to the world. Although sin causes mankind to fail God often, and prolongs His purpose for our lives; "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night."<sup>90</sup>

From Adam's fall to the coming of Jesus—step by step, day by day, month by month, year by year, decade by decade, person by person, generation by generation, and church by church, God has been working His plan to transition and transform mankind back into His image and likeness. And God has given to the reconciled "The word of reconciliation, we are ambassadors for Christ."<sup>91</sup>

We can see through Scripture what God had already done for humankind. The question is how will humankind know the plan of God for their lives? How did God expect to get the word out? God knows that humankind has an adversary that is working against God's plan for humankind, who is trying to ambush God's plan and keep humankind from salvation. John said it like this "The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it

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<sup>90</sup> 2 Pet 3:9-10a

<sup>91</sup> 2 Cor 5:19b-20a

more abundantly.”<sup>92</sup> Here we get a glimpse of God’s plan “I Have Come” that humankind can experience *transition and transformation*.

Apostle Paul said: “It pleased God through the foolishness of the message preached to save those who believe. For the Jews request a sign, and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”<sup>93</sup>

God chose preaching as the method to get His message of redemption/salvation out. We see in God’s call to Moses, “Come now, therefore, and I will send you to Pharaoh.”<sup>94</sup> God is saying, Moses I have a message for Pharaoh, it is time for him to let my people go, and I want you, Moses, to deliver this message (sermon). Preaching serves two main purposes: first, it warns—makes one aware of a violation(s) against God and secondly, it offers one the solution. Preaching warns and preaching saves.

Preaching for transition and transformation is a continuous process to break through years of sinful living. There is a process once hearing the Word—Repentance or transition, which causes transformation (sanctification). In the book *Systematic Theology*, Wayne Grudem discusses transition (repentance) and transformation.

Of course it is necessary that we have some *knowledge* of who Christ is and what He has done, for “how are they to believe in Him of whom they have never heard” (Rom 10:14 RSV). But knowledge about the facts of Jesus’ life, death, and resurrection for us is not enough, for people can know facts but rebel against them or dislike them. For example, Paul tells us that many people know

<sup>92</sup> John 10:10

<sup>93</sup> 1 Cor 1:21b-24

<sup>94</sup> Exod 3:10

God's laws and dislike them (Rom 1:32). Even the demons know who God is and know the facts about Jesus' life and saving works (Jas 2:19). But that knowledge does not mean that the demons are saved.

Moreover, merely *knowing* the facts and *approving* of them or agreeing that they are true is not enough. Nicodemus knew that Jesus had come from God (John 3:2) Nicodemus had evaluated the facts of the situation, including Jesus' teaching and His remarkable miracles, and had drawn a correct conclusion that those facts: Jesus was a teacher come from God. But this alone did not mean that Nicodemus had saving faith, for he still had to put his trust in Christ for salvation.

In addition to *knowledge* of the facts of the gospel and *approval* of those facts, in order to be saved, one must decide to *depend* on Jesus to save them. In doing this one moves from being an interested observer of the facts of salvation and the teachings of the Bible to being someone who enters into a new relationship with Jesus Christ as a living person.<sup>95</sup>

Continuous preaching of the Gospel of Jesus Christ moves the person from transition to transformation, where the change is continuously manifested. In other words transition in the heart causes transformation in one's actions.

This researcher believed that Apostle Paul was a good example of transition and transformation. In the Book of Acts, Saul as his name was; shows us a picture of transition (change, repentance) on the Damascus Road, when he encountered Jesus. Listen to Saul as he testifies before King Agrippa. "Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged

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<sup>95</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), 709-710.

against them, I persecuted them even to foreign cities. While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads. So I said, who are You Lord? And He said, I am Jesus, whom you are persecuting.”<sup>96</sup>

Then, Saul was ready for transformation, which he received through the prayer of Ananias, who said “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”<sup>97</sup>

It is the Spirit of God that effects transition and sustains transformation. Jesus saved him and gave him an assignment (the ministry of reconciliation). Listen to Paul explain;

But arise, and stand on your feet, for I have appeared to you for this purpose, to make you a minister (associate) and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me. Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance.<sup>98</sup>

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<sup>96</sup> Acts 26:9-15

<sup>97</sup> Acts 9:17-18

<sup>98</sup> Acts 26:16-20

As an associate minister, this researcher believed the associate minister's role is God sanctioned, and, must be understood, accepted, and appreciated by the associate if his or her ministry is to be essential (at best) and beneficial (at least). This researcher would, also, go as far as to assert that a spiritually healthy and well-adjusted associate will prove to be a blessing to his or her congregation.

After one's call, what is the proper way for an associate minister to spend his/her time, while serving as an associate minister to keep from feeling unfulfilled? This researcher agreed with Dr. Davis' point of view in his book *Serving With Power: Reviving the Spirit of Christian Ministry*, concerning the role/ministry of the associate ministers who are servants of God to his people.

Dr. Korthright Davis puts it this way;

As we seek, to explore the meaning of Christian ministry in the process of becoming servants with Christ. For Christian discipleship as servant-hood demands a strong endurance of the human spirit. It demands a clear determination of what being a servant is all about, a consciousness of whose servant we are. It allows for no disjuncture between faith and life. If Christian discipleship is the norm of life in the church as the community of faith, then servant hood is the essence of that discipleship. 'If anyone serves me, he must follow me; and where I am there shall my servant be also; if anyone serves me, the Father will honor him' (John 12:26). These words are precise and they allow no room for wavering.<sup>99</sup>

As Jesus demonstrated to His disciples and the world, the role of anyone aspiring to become a leader is through service; "If I your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than

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<sup>99</sup> Korthright Davis, *Serving with Power* (New York: Paulist Press, 1999), 77-78.

his master; nor is he who is sent greater than he who sent him”<sup>100</sup>; “But whosoever desires to become great among you, let him be your servant. Just as the Son of Man, did not come to be served, but to serve, and to give His life a ransom for many.”<sup>101</sup>

“A modern heresy is the idea that ministry is primarily a career rather than a calling” says Donald Messer:

Anytime ministry becomes just another way of making a living, and occupation, or a profession, then, a critical New Testament dimension is missing. For Paul, the decision to enter the ministry was not a choice among professions, but a response to God’s summons on the Damascus road. That call, motivated, sustained and empowered Paul in his missionary travels, despite persecution, imprisonment, set-backs, and controversy.

John Calvin distinguished several dimensions to the concept of call. First is the secret call, or inner call, of God, which the church does not witness. Second is the churchly call by which the Christian community measures the outward manifestations of the secret call by the fruits of holy living, sound doctrine, and talents to determine whether to ordain or not. Finally, there is the congregational call, which involves the consent and approval of the people.<sup>102</sup>

This researcher believes that it is a strange dichotomy to being a servant of God. One would wonder why any person would purposely seek out the position. The Scripture says, “Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God (after crucifixion) He rose from supper and laid aside His garments, took a towel and girded Himself (instead of putting a crown on His head, a royal robe and mount His throne). After that, He poured water into a basin and

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<sup>100</sup> John 13:14-16

<sup>101</sup> Matt 20:26b, 28

<sup>102</sup> Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville, TN: Abingdon Press, 1989), 68.

began to wash the disciples' feet, and to wipe them with the towel with which He was girded.”<sup>103</sup> When Apostle Paul was literally on trial for his life before King Agrippa, the first thing he said is “I think myself happy, King Agrippa.”<sup>104</sup> Martin L. King, Jr., lived a fairly modest life, when you consider his credentials, and had his life shorten by an assassin’s bullet before he could see the “Promised Land” with Black folks he led out of segregation. He, just like all others (John the Baptist, Peter, James, Stephen, etc.) that were called to serve God and serve God’s people, whose life seemed defeated, but had life bigger in death than in life. In the book of Hebrews, the writer said it this way “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth” (Heb 11:13).

Moses, the first person called into the office type of pastoral ministry by God, and an example of someone that did not volunteer, was given an associate, his brother Aaron the Levite. They were empowered and used by God to lead the children of Israel out of the land of Egypt.

And the Lord said: I have surely seen the oppression of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey. Come now, therefore, and I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt. Is not Aaron the Levite your brother? I know that he can speak well. Now you shall speak to him and put the words in his mouth.

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<sup>103</sup> John 13:3-5

<sup>104</sup> Acts 26:2

And I will be with your mouth and with his mouth, and I will teach you what you shall do.<sup>105</sup>

While Moses was fulfilling the job God assigned him in the wilderness, he found it necessary to call and ordain the first associate ministers to duty, to assist him in pastoring the people of God.

So, Moses' father-in-law said to him the thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself. Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.<sup>106</sup>

This researcher believes this is the role/ministry of associates today, supporting the pastors' vision that God has given them to rescue His people that are stuck in this modern *Egypt*. Once the people are out of Egypt, ministry does not stop, but it shifts from rescue to sustaining, and all the human issues that come along with people living life in a broken world. This is where Moses was in the wilderness. After all the miracles performed to liberate the Israelites, now the ministry of maintaining/sustaining the congregation is needed. This is why Jesus founded and sustained the Church.<sup>107</sup>

Paul pointed out in the book of Ephesians; Christ gave positions of functionally for the church, as well as the purpose and charge for the positions, for the benefit of serving those that are added to the church "daily those who were being saved"<sup>108</sup>

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<sup>105</sup> Exod 3:7-8a, 10, 14b, 15

<sup>106</sup> Exod 18:17-18, 21

<sup>107</sup> Matt 16:18

<sup>108</sup> Acts 2:47

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for he equipping of the saints for the work of ministry, for he edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind and doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.<sup>109</sup>

### **Biblical Foundation**

This particular project: *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2* was explored in the context of the New Shiloh Baptist Church (NSBC), in Baltimore, MD inclusive of the New Shiloh Ministers and Evangelists Council (NSMEC). The Ministers and Evangelists Council of the New Shiloh Baptist Church in forty years have birthed more than one hundred-twenty preachers and pastors. The questions could be raised: Is the council biblical? Is the role of an associate minister biblical? What are the qualifications? Who chooses the associates? Are there expected performance levels?

In the book *Can the Pastor Do it Alone?* Melvin J. Steinbron, answers, what this researcher believed some of the questions of biblical precedents for the associate ministers:

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<sup>109</sup> Eph 4:11-16

- 1) Moses was to choose those who feared God and who were trustworthy (see Exod 18:21).
- 2) “The Twelve” charged the others to pick out ‘seven men of good repute, full of the Spirit and of wisdom’ to be deacons (see Acts 6:3).
- 3) Paul gave a long list of qualifications for Titus to use in determining which Christians were to be appointed elders as leaders in the churches in Crete (see Titus 1:5-9).<sup>110</sup>

“Where is the role of associate minister in Scripture anyway?” asked Robert Radcliff in his book *Effective Ministry as an Associate Pastor*. If it is not mentioned, why do we create such positions in the church? “These are important questions,” stated Radcliff, not because people asked them, but because many times they have not been asked. “I believe there is sufficient biblical evidence that multiple elders did serve the early church, especially assisting in the ministry of Paul,” writes Radcliff.

One of the first names that come to mind as an associate in Paul’s ministry is Timothy, his son in the faith. Paul and Timothy traveled and ministered together (Phil 1:1). Another was Silvanus, Paul’s coworker when the two letters to Thessalonica were written (1 Thes 1:1; 2 Thess 1:1). Barnabas was appointed to travel with Paul on the first missionary journey (Acts 13:2, 13), and later Paul joined with Silas to continue the work (Acts 15:40). After John Mark was not allowed go with Paul, the former linked up with Barnabas, and Paul went with Silas. Some of Paul’s associates also included Priscilla and Aquila (Acts 18:18) and Apollos (Acts 19:1). The Ephesian elders might be considered associates or coworkers with Paul, having served with him for several years (Acts 20:17-18). Euodia and Syntyche must have been coworkers with Paul (Phil 4:2) as was Clement (Phil 4:3). Paul had many

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<sup>110</sup> Steinbron, *Can The Pastor Do It Alone?*, 88.

associates, and many, if not all, could be considered part of a multiple-elder team that served in various places.<sup>111</sup>

The associate (fellow-laborer) minister can be vital to the leadership of the church, said Radcliff, even without being the gifted person who is the *mouthpiece* (forth-teller) for Christ. The concept of the body of Christ in Scripture requires the church to value the less-apparent parts of the body as much as some of the more visible or public parts. Radcliff explained, Paul said that each person cannot be expected to fulfill every function of the body. Does the hand function as a foot or an ear as an eye? Is there enough work in the kingdom of God for the many functions of the body? Multiple functions are implied in the imagery of the body of Christ. This seems to be the clear teaching of 1 Corinthians 12:12 and following.<sup>112</sup>

Radcliff said, and this researcher agrees;

The church is commanded to make disciples (Matt 28:19-20), and to do this, believers must go beyond leading someone to Christ. Jesus demonstrated in His own ministry that His followers are to help new believers grow up into spiritual maturity so there will be another generation of believers. It should be clear, added Radcliff one person cannot train everyone effectively in a larger church. There is often a need for associates to focus on certain groups, such as youth, children, men, women, singles, or families or to focus on a specific aspect of ministry, such as evangelism, worship, or education. There is a need for associates, insisted Radcliff, to focus on helping all believers grow in their faith and take their positions as spiritual leaders within the body of Christ. There is plenty of work for an associate to do in preparing the body of Christ for its ministry. According to Radcliff, associates can multiply ministry among the body of Christ by reaching those who

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<sup>111</sup> Robert J. Radcliff, *Effective Ministry as an Associate Pastor* (Grand Rapids, MI: Kregel Publication, 1998), 14-15.

<sup>112</sup> *Ibid.*, 19.

might be overlooked. The command to make disciples implies a need for associates.<sup>113</sup>

This researcher's experience as an associate at the New Shiloh Baptist Church (NSBC) has witnessed the serious attention the pastors, Dr. Harold A. Carter and Dr. Harold A. Carter Jr., give to taking the Great Commission—to make disciples, seriously. Dr. Carter published a book, *Building Disciples in the Local Church*, in 1989. The associate minister play an early role, starting with teaching New Members Class, teaching a class in the Saturday Church School, or as serving as the devotional leader for one of the thirty auxiliaries in the church. The associate can participate in the process of discipleship building. Although the core training is a two year process taught by our pastors called the Stewards of Christ.

Radcliff next cites church polity important to how the associate minister is viewed to the congregation:

The first type is congregational polity, which usually would be Congregational, Baptist, and Independent churches. This type, said Radcliff, gives the most responsibility to the church as a whole in the calling and supervision of the associate minister.

Another type of church polity is the representative or elder-run church, usually associated with the historic Presbyterian model. The representative polity separates the associate minister from the people one more level than the congregational polity in that the people have less of a direct role in the call and supervision of the associate.

A third type church polity, added Radcliff, follows a hierarchical or Episcopal system and usually is associated with Anglican, Episcopal, or Methodist churches. The Episcopal polity has a bishop or superintendent who appoints pastoral leaders into specific churches. Te associate in this type of polity will have a

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<sup>113</sup> Ibid., 20.

different kind of relationship with the church. The associate could be seen in the hierarchical system as a junior member of the fraternity of ministers.<sup>114</sup>

The researcher believed in the early church, polity was in its earliest formation, causing some grief amongst the church and its leaders. According to Paul J. Achtemeier in the *Bible Dictionary*, portions of Apostle Paul's letter to the church at Corinth, were called "tearful letter" (2 Corinthians chapters 10-13). Certain rival apostles, left unnamed, had intruded themselves and their teachings into the congregation, seeking to displace Paul and his gospel. Paul described these intruders as "false apostles, deceitful workers," and ministers of Satan in disguise.<sup>115</sup>

The researcher argued, in chapter four of 1 Corinthians, Apostle Paul is addressing the church at Corinth concerning quarreling amongst members of the church he had planted.<sup>116</sup> The researcher agreed with L. L. Welborn, concerning some possible causes of quarreling in the church, in his book *Politics and Rhetoric: in the Corinthian Epistles*, "The principle cause of strife among equals, Aristotle concludes, is the desire to become greater."<sup>117</sup> The researcher reminds all that the Church of Christ is planted and exists in a strange dichotomy—"in the world and not of the world" (John 17: 14-18). The book of 1 John, Chapter 2, verses 15-17, gives insight to this dichotomy: "Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For

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<sup>114</sup> Ibid., 24-25.

<sup>115</sup> Achtemeier, *The Harper Collins Bible Dictionary*, 205.

<sup>116</sup> Acts 18:1-17

<sup>117</sup> L. L. Welborn, *Politics & Rhetoric: in the Corinthian Epistles* (Macon, GA: Mercer University Press, 1997), 38.

all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world, and the world is passing away, and the lust of it; but he who does the will of God abides forever.”

The researcher pointed out (and all associate ministers should be on guard) that pride is a subtle sin and creeps in most times unsuspectingly. “It is Paul’s intention in 1 Corinthians 1-4 not merely to put an end to dissension in the church, but to transform the Corinthians’ understanding of the conflict,” said Welborn. In Paul’s view, the strife of the factions is no petty quarrel, but a mirror of the cosmic conflict between the rulers of this age and the power of God. The theological interpretation that the apostle gives to the struggle is obviously designed to turn the Corinthian Christians away from politics. The fate of the community does not rest upon the precepts of statecraft, but upon the Word of the cross. Thus, its members need not look to political leaders, but can await redemption from God.<sup>118</sup>

The researcher believed, as Israel in 1<sup>st</sup> Samuel 8:5 demanded “Now make us a king to judge us like all the nations.” The Church of Christ is also struggling to remain relevant to the people of the world while remaining faithful to its mission (“Great Commission”).<sup>119</sup>

The researcher believed the Church of Christ is a perfect living organism (The Body of Christ), but its organization is operated and populated by imperfect people and subject to sin (missing the mark). The church as an organization must be concerned with the visible issues of budgets, repairs, mortgages, payroll and other expenses as it carries

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<sup>118</sup> Ibid., 40.

<sup>119</sup> Matt 28:18-20

out the invisible mission of salvation, transition, transformation through the preaching of the Gospel.

This paradox, the researcher maintained “In the world, but not of the world” is where the Corinthian Church was struggling to operate. It is into this environment, Timothy, the associate minister of Paul, would eventually be sent, to end the quarreling.

According to Marion L. Soards in the *New International Biblical Commentary: 1 Corinthians*, Paul chastises the church for acting like the world, (4:7) “judging, comparing, and boasting.” Then Paul, (4:8-13), marshaled the attack against their false pride and arrogance. Paul counters with the example of the apostles with the exalted status that the Corinthians claim to possess in order to show something is wrong in their lives. His rhetoric is patterned, so that the wording draws the Corinthians’ attention away from themselves and focuses on the sufferings of the apostles. The images offered in these lines, explained Soards, presented Christian life and ministry as selfless, sacrificial, suffering service for the sake of others rather than life lived for the benefit of self.<sup>120</sup>

Then Paul introduces a new metaphor, claimed Soards, and his tone changes as he explains his motives for writing was not to “shame them” but to “warn them.” Paul then issues an appeal to the Corinthians. He portrays himself as their father and the congregation as his children. He referred to the special relationship he has with the Corinthians, and he explained this intimate association as the natural result of his having founded the church through the preaching of the Gospel of Jesus Christ. Paul developed the metaphor of a father in a way that the Corinthians would easily comprehend. They

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<sup>120</sup> Marion L. Soards, *New International Biblical Commentary: 1 Corinthians* (Peabody, MA: Hendrickson Publishers, Inc., 1999), 91.

were urged to follow Paul's example. Moreover, pointed out Soards, in order to direct the Corinthians, Paul informs them that he is sending Timothy, his associate minister, who in the pattern of relations named here would be a (proven-trusted) sibling to the Corinthians. Paul appeals to the Corinthians to take up or return to the standards of life that informed all the congregations that Paul founded.<sup>121</sup>

This researcher agreed with Radcliff's affirmation—it is the associate minister's inner self that dictates how well the associate will perform, the associate must keep his or her character in top form to perform at peak efficiency for the glory of God. At the center of character is the heart, argued Radcliff, "Solomon tells us, above all else, guard your heart, for it is the wellspring of life" (Prov 4:23). Radcliff concluded, if the associate minister is to find fulfillment, there are three areas he or she should pay strict attention to; the Word, the Spirit and Prayer.<sup>122</sup> In other words one must learn to pastor one's self (as my pastor would say).

Radcliff pointed out, the associate should walk in the Word, Spirit and Prayer. Radcliff noted and the researcher agreed that serving God full-time as an associate minister does not insure that there will be a vital, growing, and exciting walk with God and His Word, His Spirit and Prayer (Jesus taught us to pray intimately to God as our Father, who is both transcendent, and immanent)<sup>123</sup> in the associate's life. Radcliff continued the pastoral ministry tends to draw one away from a vital dynamic walk with God because it is easy to substitute professional preparation for the devotional feeding of

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<sup>121</sup> Ibid., 101.

<sup>122</sup> Radcliff, *Effective Ministry as an Associate Pastor*, 37-38.

<sup>123</sup> Proctor, *The Certain Sound of the Trumpet*, 7.

your soul. With the press of duties, professional preparation usually takes precedence over devotional preparation. One has to struggle to maintain a personal walk with Christ in His Word.<sup>124</sup>

The researcher believed this to be the case in the Corinthian Church, and our churches today if we are not careful. Satan is always trying to turn God's blessings into a curse to the recipient. He twisted the Word of God to Eve, and tried to twist the Word with Jesus.<sup>125</sup>

The researcher wrote, therefore, positions granted can breed pride (instead of a means to the end) and vocation can interfere with advocating. Apostle Paul, fought for his position—his right to Apostleship,<sup>126</sup> but he never allowed this position to distract him from the mission God entrusted to him; "Therefore, King Agrippa, I was not disobedient to the heavenly vision."<sup>127</sup>

In Apostle Paul's second letter to the Corinthian Christians, Paul continues to preach "the Gospel of God, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead"<sup>128</sup> by letter to the souls of the Corinthian Church.

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<sup>124</sup> Radcliff, *Effective Ministry as an Associate Pastor*, 37.

<sup>125</sup> Gen 3:1-6; Matt 4:3-10

<sup>126</sup> Rom 1:5; 1 Cor 9: 1-2; 15: 8-11; Gal 1:1; Eph 1:1; 1 Tim 2:7

<sup>127</sup> Acts 26:16-20

<sup>128</sup> Rom 1:1, 3-4

The researcher believed, Apostle Paul, as a true shepherd (under-shepherd), loved the souls of the people in the church at Corinth, which he founded. Jesus said “A hireling is not the shepherd; one who does not own the sheep sees a wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. I am the good shepherd: and I know My sheep, and am known of My own. As the Father knows me, even so I know the Father: and I lay down my life for the sheep” (John 10:12-15). Paul was guarding the church (flock) against hirelings and savage wolves.<sup>129</sup>

The researcher maintained, although Paul did not physically go to Corinth himself his love for the people at the Corinthian church caused him to send one of his best associate ministers. Titus (Paul’s associate minister) represented a piece of himself, someone he had poured himself into, someone he knew had become “steadfast and immovable; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Cor 15:58). Paul sent his ably/skillfully trained associate minister. Titus carried the letter written by Paul, and I am sure Titus served as a living epistle to the members of the Corinthian church. Paul sent Timothy in 1 Cor 4:17 on a similar mission to the Corinthian church.

The researcher claimed, God did a comparable event to this world: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). God sent Jesus. Thank God that he does not leave us alone in our confusion, pride, arrogance, etc., and whatever other tricks that Satan so subtlety sneaks into our midst. Thank God that He has provided a way through

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<sup>129</sup> Acts 20:28-32

the pastor/preacher and the preaching of the gospel to keep His people and church free to worship and to serve.

In the text of 2 Cor 7:5-16 we find the Apostle distressed: “Our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears” (7:5). John Barton and John Muddiman in the book, *The Oxford Bible Commentary*, said “It is possible that he is referring to bodily suffering in the form of internal anguish and external malady (cf. 4:16).

But the terms might also have communal connotations, referring to suffering resulting from encounters with those outside the body of Christ (cf. 1 Tim 3:7) and from problems within the church community or a combination of community difficulties and physical afflictions.”<sup>130</sup>

The researcher believed Apostle Paul was preaching the gospel of Jesus Christ in a world hostile to Christians, much like the persecution in the Sudan of Africa today. They (Jews, pagans, savage wolves) were *biblical terrorists*, that caused affliction to the outside of his body, suggested the researcher. However, Paul’s inside “fears” could have come from his anxiousness to hear from Titus, argued the researcher. Was he losing the “flock at Corinth which the Holy Spirit had made him an overseer to shepherd the church of God which He purchased with His own blood?”<sup>131</sup> Was his epistle effective; had it reached the church? All these unanswered questions could have caused him great anxiety, noted the researcher.

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<sup>130</sup> John Barton and John Muddiman, *The Oxford Bible Commentary* (New York: Oxford University Press, 2001), 1142.

<sup>131</sup> Acts 20:28

Finally, “Paul was consoled and comforted by the arrival of Titus and the good news that issues concerning the offender (2:6-8) had been resolved,” explained Barton and Muddiman. The “letter of tears” (2:3-4) had apparently produced the desired effect of instilling repentance (v.10). Paul, continued Barton and Muddiman, describes the Corinthians as having proved themselves to be guiltless (v.11): they had exonerated themselves by dealing appropriately with the offender and by showing that they did not have misplaced loyalties (vv.11-12). The information about Titus in these passages offers a good example of the importance of Paul’s co-workers (associate ministers) to his mission. Titus may be counted as a member of the small group of Paul’s closest co-workers (associate ministers) who were clearly subject to Paul but also could act as his representatives.<sup>132</sup>

This researcher discovered other examples of associate or #2 ministers in the OT. Beginning with Moses, arguably, the first preacher called and given a message by God; “Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt—tell Pharaoh ‘Thus says the Lord God of Israel—let My people go!’”<sup>133</sup>

Moses made excuses to God why he should not be the one to carry out this mission. And God gave Moses an associate, “Is not Aaron the Levite your brother? Now you shall speak to him and put your words in his mouth. And I will be with your mouth, and with his mouth, and I will teach you what you shall do.”<sup>134</sup>

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<sup>132</sup> Barton and Muddiman, *The Oxford Bible Commentary*, 1142-43.

<sup>133</sup> Exod 3:10; 5:1

<sup>134</sup> Exod 4:14-15

Joshua served as Moses' associate for the entire forty years they were in the wilderness, and he was chosen by God to "take the children of Israel over the Jordan."<sup>135</sup> David was Saul's "armor bearer."<sup>136</sup> God put David under bad leadership for him to mature and ascend to the kingship. David did not have a leader that prayed for him. How sad.

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<sup>135</sup> Josh 1:2

<sup>136</sup> 1 Sam 16:21

## **CHAPTER FOUR**

### **METHODOLOGY**

The project, *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2*, assessed the role of the associate ministers and their fulfillment serving as number two. This project examined members of the Ministers and Evangelists Council of New Shiloh Baptist Church in Baltimore, MD, to ascertain the level of their unfulfillment and to prevent their feelings from spreading into negative attitudes and effecting their respective congregation.

The first phase of this project began with developing an action plan to evaluate whether they were unfulfilled and then to determine to what extent. As part of the study, several steps were conducted by the researcher. They included: preaching six sermons to the associate ministers of the Ministers and Evangelists Council on the following subjects:

- Biblical characters that were associates/assistants/#2.
- Finding contentment in one's calling/assignment/position.
- Submissiveness in leadership/servant-hood roles.

After each sermon, anonymous questionnaires were distributed so associates could provide their feedback to sermons. Additionally anonymous surveys were prepared to measure the level of fulfillment and overall ministry focus.

## **Sermons Preached**

The project moved into the second phase; preaching of the sermons. The first sermon for the project was preached on May 17, 2006 at the Wednesday night service, with Pastor Harold A. Carter presiding. In the congregation of about 200 members where four associate ministers of the Ministers and Evangelists Council. The sermon chosen was from the seventh chapter of first Samuel with Scripture reading: 1 Sam 17: 22-24.

Titled: *Finding Fulfillment: Serving God's Anointed!*

This Scripture was chosen by the researcher because David was Saul's armor bearer/associate (1 Sam 16:21). From David's life several things can be discerned as associate ministers: First, David was placed under bad leadership/mentorship. Secondly, David's own father could not see his full potential. Third, David's devotion to God's presence would teach him to depend on God to overcome all obstacles of life. Fourth, David never raised a finger against God's anointed although Saul was trying to kill him; he trusted God to handle Saul.

The project moved to the third phase on May 21, 2006 when a two page anonymous survey was distributed to each associate minister present at the Sunday services.

The second sermon was preached on May 25, 2006 at the 6:00 a.m. Prayer Service, with about 60 members in the congregation which included 11 associate ministers. The sermon chosen from the text Genesis 39:2-4 was titled: *The Life of Joseph: Finding Fulfillment Serving As #2!* This sermon pointed out the benefits of trusting and leaning on God, in spite of persecution by family and others. It showed the heart of God in Joseph to

forgive and count everything as God ordained. Not always understanding why, when or where, but as associates ministers we must realize that our life and ministry is in God's hand. Joseph always functioned in the #2 position after being severed from his home. But God exalted him, at His own time, and purpose.

The third sermon of this project occurred on June 16, 2006, 7:00 a.m. during the Ministers and Evangelists Council meeting where a teaching sermon was prepared from the text: 1 Tim 4:12-16. Entitled *Do Not Neglect the Gift: While Serving As #2!* This sermon was chosen in order to share with associate ministers of the council five points. This passage discussed the advice Paul gave to one of his associate ministers, and to us today, that seek to be used by God for His ministry.

The fourth sermon occurred on June 20, 2006, 6:00 a.m. during Prayer Service. The text: John 12:20-21. Titled: *Seeking Access to Jesus!* This sermon was chosen to point out the importance of associate ministers in the ministry of Jesus, while the disciples were arguing who would sit in certain seats (important position) and trying to keep the children from Jesus. In other words while they were operating in their *flesh*: there were people trying to get to Jesus, they needed to see Jesus. There is a reason for the position, namely, the associate ministers.

The fifth sermon was preached on June 29, 2006 at the 6:00 a.m. during Prayer Service. The text: Joshua 24:14-15, 31 was titled: *Example of a Fulfilled Ministry: By a Faithful #2!* This sermon was chosen to rally the associate ministers. Using the book of Joshua, in chapters 23 and 24, Joshua close to the end of his life called Israel together to hear another sermon. Joshua was concerned since Israel had crossed over the Jordan and God had given them rest from their enemies: 1.) Israel was serving idol gods, provoking

God's wrath. 2.) He was concerned for the next generation's faith. Joshua gives us all the formula for a fulfilled ministry.

The sixth and final sermon was held on August 11, 2006 at 6:00 a.m. during Prayer Service. The text: Acts 26: 2 was titled: *I Think Myself Happy!* This sermon represented to the associate ministers validation of God's grace. Paul said, in spite of it all, persecutions, trials and tribulations; I Think Myself Happy! Paul found contentment / fulfillment in his commitment to his commission/ministry.

### **Survey and Questionnaire Instruments**

The researcher used the same anonymous survey and questionnaire instrument for all participants to evaluate the sermons preached. The associate minister would be asked to respond to the same questions and/or statements by check-mark (V) or by circling (O) the appropriate place that best conveyed their opinion. The same instrument was used also at the teaching meeting held in the Ministers and Evangelists meeting. The instrument was constructed to extract information necessary to evaluate the unfulfillment of the associate ministers. After qualifying the responses, a cumulative analysis was formulated. Furthermore, an analysis of the participants' responses based upon their opinion was ranked to prioritize further methods of preaching/teaching.

### The Associate Minister Survey

(1) How many years have you been in ministry?

a.  less than one year      b.  between one to four years  
 c.  between five to nine years      d.  more than ten years

(2) What is the general area of ministry to which you have been called?

a.  evangelist      b.  pastoral  
 c.  teacher      d.  counselor  
 e.  associate      f.  chaplain  
 g. other (indicate what area \_\_\_\_\_)

(3) Do you believe you are called to full-time ministry?

a.  yes      b.  no      c.  not certain

Explain: \_\_\_\_\_

(4) Presently, as an associate minister, select one of the following that best describe your level of participation in the overall ministry of New Shiloh Baptist Church:

a.  inadequate      b.  somewhat adequate      c.  adequate  
 d.  more than adequate      e.  much more than adequate

(5) Presently, are you involved in auxiliary ministries of the church, outside of the Ministers & Evangelists Council? (For example: teacher in the Saturday Church School, prison ministry, leader of devotions for specific auxiliary ministry, etc.)

a.  yes      b.  no

(6) On a scale of 1 to 10 indicate the level of personal fulfillment regarding your ministry (1 being least fulfilled, 10 being most fulfilled). Circle the number that suits you best:

1      2      3      4      5      6      7      8      9      10

(7) Presently, what is your level of religious/seminary training?

a.  none      b.  certificate      c.  bachelors      d.  masters  
 e.  doctorate      f.  other (indicate level: \_\_\_\_\_)

(8) Indicate, on a scale of 1 to 10, the level of frustration regarding your ministry development (1 being very little frustration, 10 being highly frustrated).

Circle the number that suits you best:

1      2      3      4      5      6      7      8      9      10

(9) If you indicated a level of frustration greater than 1, do you believe that God has not given you clarity or focus regarding what God has called you to do?

a.  yes      b.  no      c.  not certain

(10) Indicate, the level of impact upon your ministry that your present spiritual/religious leadership has provided (for example, the pastor, lay leadership, etc.).

a.  no impact   b.  some impact   c.  good impact   d.  more than good impact

(11) Indicate, the level of impact upon your “call” to ministry that your present spiritual / religious leadership has provided (for example, the pastor, lay leadership, etc.).

a.  no impact   b.  some impact   c.  good impact   d.  more than good impact

(12) Indicate the level of self-motivation you believe is necessary for your own ministerial fulfillment.

a.  almost no self-motivation   b.  some self-motivation   c.  mostly self-motivation  
d.  almost all self-motivation

(13) Do you believe yourself to remain under the spiritual/religious leadership of pastoral ministry?

a.  no      b.  yes      c.  not certain

(14) If your answer was “yes” to #13, indicate the level of resolve (comfort) you have as an ongoing associate minister (1 being least comfortable, 10 being the most comfortable).

Circle the number that suits you best:

1      2      3      4      5      6      7      8      9      10

## **The Associate Minister Questionnaire**

This questionnaire is confidential. Your name is not necessary, only your honest answers.

Indicate the text and title of the sermon you are responding to for this questionnaire:

Text: \_\_\_\_\_

Title:

Date: \_\_\_\_\_

(1) Did the sermon support the selected text?

a.  yes      b.  no      c.  not sure

(2) Was the sermon clear?

(3) As an associate minister, did you “hear yourself” in the sermon?

a.  yes      b.  no      c.  not sure

(4) As an associate minister, did the sermon assist you in understanding the role of an associate minister?

a.  yes      b.  no      c.  not sure

(5) Did the sermon address the issue of the biblical character's struggle/growth in seeking fulfillment while determining his/her place/position in the ministry?

a.  yes      b.  no      c.  not sure

(6) Did the sermon help you in determining your position in ministry?

(7) As a result of this sermon, has your knowledge of the Assistant Minister increased?

If yes, explain:

(8) Do you plan to use the information presented in your future sermons?

(9) Would you like to receive more information on the role of the associate/assistant minister?

a.  yes

b.  no

c.  not sure

(10) What was the most important idea you learned from the sermon?

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(11) How would you improve the sermon?

(12) What is your gender? (Please circle one)

a. male

b. female

(13) How many months and/or years have you served as an associate/assistant minister?

\_\_\_\_\_ Months

\_\_\_\_\_ Years

Since all the associate ministers used the same anonymous survey and questionnaire forms, their collective responses were tabulated together. The analysis was conducted to assess the understanding of the total respondents of the associate ministers' council.

The project engaged the qualitative research method because this researcher conducted exploratory research. The qualitative research: where the techniques used were surveys and questionnaires forms for data collection and analysis that are non-quantitative.

- Data was gathered using less structured research instruments.
- Research is more intensive and more flexible, allowing the researcher to probe since she or he has greater latitude to do so.
- Research can usually not be replicated or repeated, giving it low reliability.
- Findings are more in-depth since they make greater use of open-ended questions.
- Results are based on smaller sample sizes and are often not representative of the population.
- Results provide much more detail on behavior, attitudes, and motivation.
- Results analysis is much more subjective.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

The second phase of this project began on May 17, 2006 at 7:00 p.m. in the New Shiloh Baptist Church (NSBC) located in Baltimore, MD at the Wednesday night service where the first sermon was preached by the researcher. The midweek service at NSBC is a full worship service with approximately 200-300 members. Notably, attendance is much smaller than Sunday Morning Services of approximately 1500-2000 members.

The pastor, Dr. Carter was there, presiding over the service. Several deacons, a few preachers, some praise singers, and the appropriate number of ushers were also in attendance. Although the church was aware that the researcher is engaged in doctoral studies at UTS (and had prayed for the successful conclusion of his project), no one knew until they attended service that the researcher would preach. When the researcher approached the podium, the announcement was made this would be the first of several sermons preached in accordance with the researcher's project at UTS. The researcher recited the title of the project: *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2!*

After giving thanks, the researcher-preacher and the President of the New Shiloh Ministers and Evangelists Council informed the congregation the sermon would come from a passage of Scripture, 1 Samuel 17, that would be familiar to the congregation. The

preacher read three verses: 1 Sam 17: 22-24. After reading the text, the preacher announced the title of sermon: *Finding Fulfillment: Serving God's Anointed!*

### **Finding Fulfillment: Serving God's Anointed!**

The preacher used as preaching points from the text the following:

#### **1.) Ignore the *Taunting* of the Enemy: While Serving God's Anointed!**

The preacher pointed out—David was taunted three times in this passage of Scripture. Once in verse 28 by his oldest brother Eliab, this should have been hard for David. Next he was taunted in verse 22 by Saul, who told “him he was not able...you are but a youth”, this should have placed fear and doubt in David. The third time was in verses 43 and 44 by Goliath, surely this should have been the reality check. He was up close to Goliath down in the valley, and no one to help him.

This preacher wanted the associate ministers (leaders and members as well) to know: As associates, you realize the ultimate and worst taunting (deception and discouragement) of the devil is within us, to keep us from moving forward in the work of the Lord. What taunting is the enemy using in you? Is it the Goliath of not enough—money, experience, education, or the Goliath of bad starts? Raised, in a single parent home, or divorce, a medical condition, an addiction? What Goliath of society are you allowing to taunt you and keep you from doing God's work?

#### **2.) We Must Stay Focused on God's Mission: While Serving God's Anointed!**

It is interesting how David answered each taunt. The researcher informed those in attendance: As associate ministers we can learn a lot from David. A.) To his brother, he asked “Is there not a cause?” B.) To Saul, he said “...The Lord who delivered me from

the paw of the lion and the paw of the bear. He will deliver me from this Philistine and C.) To Goliath he said "...For the battle is the Lord's and He will give you into our hands." David was about the Lord's business, and he depended on the Lord for victory. He saw the *cause* as an offense against God and God's people, and he looked up to heaven and said here I am Lord, send me. As associate ministers we must continue to spend time with God—that is how you heard the call—and do whatever service to our pastors to help grow the kingdom of God. David knew he was doing the Lord's missions, and the Lord's responsibility was to bring about the victory.

### 3) We Must Serve God's Anointed with Confidence: The Battle Is the Lord!

The researcher went on to state: No doubt, David's devotion time with God is manifesting itself in his deep confidence in his invisible God, rather than in the voices of the men that he could see. God could trust David so much that He placed David under appalling leadership/mentorship, and David never raised his hand against Saul although Saul was trying to kill him. David never had his leader to pray for him. One should be thankful when God places one under good leadership. This researcher believed God knew David would talk to Him several times daily through prayer and devotions for strength and leadership.

That evening, the researcher-preacher distributed copies of his sermon with a anonymous questionnaire to the four associate ministers of the Council that were present along with a self-addressed and stamped envelope for them to return their responses to the questionnaire. However the researcher received only one of the four questionnaires back after the sermon held on May 17, 2006.

The one response was very positive from the associate; he/she cited how he/she enjoyed the sermon, especially the part concerning the enemy taunting us. This associate minister answered yes to each question on the questionnaire. (See Appendix B)

One of the researcher's peer associates at UTS, Rev. Alvin Hathaway, was also present that evening and commented on the taunting part of the sermon that spoke to him.

After the sermon, an altar call was made by Pastor Carter and an adult female came forth with this testimony, "I received some bad news from the doctor yesterday and this sermon gives me the hope I needed."

### **The Surveys Issued**

The next phase of the project occurred on Sunday, May 21, 2006. An anonymous survey (consisting of two pages) was passed out after each service to each associate minister that was present at all of the three Sunday Services. The researcher collected the surveys from most of the associates as they were completed, since, a few surveys were mailed. All the associates seemed excited about participating in this survey where they could answer these relevant questions. Not only were they proud of their President's pursuit of the doctoral degree, but the fact that their voices could be heard by their responding to the survey(s).

From the survey sheets collected, a majority of the associate ministers expressed feelings of fulfillment: with their ministry, church, and pastoral leadership/mentorship. The majority, participated in church auxiliary ministries and had pursued seminary style training for the ministry or were presently enrolled. (See Appendix A)

The second sermon was preached May 25, 2006 at the 6:00 a.m. Prayer Service, where about 60 to 100 members (depending on their work schedules) gather 365 days a year to pray to God, testify, and hear a meditated gospel message. This service is scheduled for one hour.

The text: Gen 39:2-4. Titled: *The Life of Joseph: Finding Fulfillment Serving as #2.*

### **The Life of Joseph: Finding Fulfillment Serving As #2!**

The preaching points to this sermon were:

1.) Finding Fulfillment As #2: Requires the Presence of God in Our Life!

This researcher wanted to remind the associates that throughout the Bible one could not carryout God's plan without His presence. The researcher reminded the associates of the need to focus on God's presence. When we look at Joseph's life, we learn many things: 1.) This researcher believed Joseph had a strong devotional life, that is why and how God talked to him, showing him dreams and visions, and interpreting dreams through him. 2.) God could trust Joseph to be separated from his father (Jacob)—his faith (teachings, probably daily); God could trust him to be separated from his siblings; and God could trust Joseph to remain faithful, even in a heathen nation. This researcher believed this relationship happened through Joseph's devotional life. As associate ministers that seek to be involved/active in the program of God, we must not become too busy to spend time with the One that called us. We need His presence in our lives.

2.) Joseph Was a Faithful and Loyal Servant!

The researcher pointed out that Joseph was faithful and loyal first to his father, Jacob, often bringing him bad news concerning his brothers. Next Joseph was faithful

and loyal to his master, Potiphar. Then Joseph was faithful and loyal to the keeper of the prison. Joseph never allowed any misfortune to shake his faith in God, no adversity to depress him, and no power or position to make him proud and haughty. His father Jacob must have done a good job witnessing and planting the truth of God's Word into Joseph.

Under circumstances that rival any in the Bible, save Jesus, Joseph remained faithful to his God and to his fellowman. Joseph had the Spirit of forgiveness that could only have come from God.

### 3.) Joseph's Exaltation Came From the Lord!

As associate ministers, the researcher reminded the audience to examine these examples of redemptive suffering; although the Devil was at work, God was also at work. I understand Paul's words "...All things work together for good to those who love God..."<sup>1</sup> Joseph, once sold into slavery, always functioned as #2, and found fulfillment by being faithful to God and his masters. The position, that God exalted Joseph to, even as #2 to Pharaoh, was better than most kings in that day.

Sometimes serving in the #2 position does not feel good. We should always remember that God is in control and is directing the events of our lives; God is present with us. Remember, "In everything give thanks; for this is the will of God in Christ for you" (1 Thes 5:18).

From the questionnaires collected, the majority answered Yes to every question on the questionnaire. (See Appendix C) Written comments in response to the question, *what was the most important idea you learned from the sermon?* were:

- "I enjoyed the part concerning humility and God will exalt them";

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<sup>1</sup> Rom 8:28

- “Being a loyal servant”;
- “While searching and waiting, be obedient to God”;
- “The last part, whoever you are talking to, they are one of these knees”;
- “Your exaltation comes from the Lord”; and
- “To be in the will of God”.

The third sermon was preached on, June 16, 2006, at 7:00 a.m. before the New Shiloh Ministers and Evangelists Council (NSMEC) Meeting. This sermon was prepared as a teaching sermon and was taken from the Text: 1 Timothy 4:12-16, *Do Not Neglect the Gift: While Serving as #2!*

**Titled: Do Not Neglect the Gift: While Serving As #2.**

The Teaching Points to This Sermon Were:

1.) Do Not Let Anyone Despise Your Youth! This word youth in the Greek means new, youthful, or of things fresh; not necessarily age, as the number of years lived. The researcher believed, as he told to the NSMEC, this could mean time spent in one's new position, and in these verses Paul is speaking of ministry, inclusive of the associate minister.

2.) Be an Example to the Believers in Word, In Conduct, In Love, In Spirit, In Faith and In Purity! When this preacher was younger, there were popular sayings; “I live my life, you live yours,” and “I am not trying to be a role model.” Whether one realizes it or not, associate ministers are living examples; we can not avoid this reality. The question is what kind of example would the associate ministers purpose in their heart to be?

3.) Till I Come: Give Attention to Reading to Exhortation and to Doctrine! All associate ministers need a “Till I Come” component in their life. The researcher-preacher’s mother would say “remain inside the house” till I come. Jesus gave the associate ministers some “till I come” commands: “Occupy” till I come; “Watch and pray” till I come; “present your body a living sacrifice, holy, acceptable to God, which is your reasonable service” till I come, to name a few.

4.) Do Not Neglect the Gift that is in You: Which Was Given to You by Prophecy With the Laying on of the Hands of the Eldership! Satan neglected his gift of music and lifted up his soul in pride against God. Adam neglected his gift of life for a bite of fruit. Esau neglected his gift of birthright for a bowl of stew, to name a few examples. This preacher encouraged the associate ministers to: nurture the gift, feed the gift, pray for the gift, guard the gift and stir up the gift.

5.) Take Heed to Yourself and to the Doctrine: Continue in Them, For in Doing This You Will Save Both Yourself and Those Who Hear You. The preacher reminded the associate minister that this verse will keep them on track and in the will of God. The associates are responsible for their development in the God that called them into His service.

The last sentence in this passage of Scripture “Continue in them, for in doing this you will save both yourself and those who hear you”, is the message and mission of the church.

This sermon had strong teaching points. Paul commanded one of his associates, Timothy, strive to attain these goals. This advice is relevant today for associate ministers.

From the questionnaires collected, the majority of the associate ministers answered yes to each question on the questionnaire. (See Appendix D) Some comments to Question 10 which asked the question: what was the most important idea learned from the sermon? The researcher received responses that included:

- “Sometimes people overlook and ignore their gift, and lose out on God’s blessings”;
- “Sometimes self-frustrations comes from out not being able to serve others as well as we wish, however, if we continue to serve and do not neglect the gift God has given us we can be used to further God’s kingdom”;
- “Don’t neglect what God has put in you”;
- “Having a till He comes attitude” and
- “Save souls”.

The Fourth Sermon was Preached on: June 20, 2006 at 6:00 a.m. during Prayer Service at New Shiloh Baptist Church. The Text: John 12:20-21 was, *Seeking Access to Jesus: Just Jesus!*

**Titled: Seeking Access to Jesus: Just Jesus!**

The Preaching Points to This Sermon Were:

1.) Struggle of the Associate/#2: Seeking His/Her Place!

The choice of this sermon was to point out to the associates the disciples’ conduct was sometimes misguided, such as when they would keep the children from coming to Jesus, when they tried to stop a blind man from coming to Jesus, or when some of them wanted the best positions and best seats in the kingdom. Their conduct was foolish, and

while they were fixated with these thoughts and operating in their flesh, spiritually others needed access to Jesus.

### 2.) Greeks Seeking Access to Jesus!

We are called into ministry for this purpose, although the disciples had not yet matured to understand this. People need to get to Jesus. As associates, as disciples, we must be able to introduce people to Jesus, out of our relationship with Him. That is why the Greeks came to Philip, for him to give them access to Jesus.

### 3) Are There Benefits to Accessing Jesus?

If there were not benefits to having access to Jesus, why were the disciples seeking to sit on Jesus' right and left side? We as associates should be happy to introduce others to Jesus. We should want others to enjoy the same benefits as we do.

From questionnaires collected the majority answered Yes to each question on the questionnaire. (See Appendix E) Some comments to question 10: "what was the most important idea learned from the sermon?" were:

"Knowing that I have access to Christ";

"As His servants it is vital that we lift up Jesus and lead people to Jesus";

"We can help people access Jesus"; and

"We who know Jesus can provide access to Jesus by the way we live".

The fifth sermon preached was June 29, 2006 at 6:00 a.m. at the New Shiloh Prayer Service. The Text was Joshua 24:14-15, 31 and title of the sermon was, *Example of a Fulfilled Ministry: By a Faithful Associate/#2!*

**Titled: Example of a Fulfilled Ministry: By a Faithful Associate #2!**

The Preaching Points to This Sermon Were:

**1.) Keeping the Torch of God Burning Through Generations!**

In this sermon the preacher sought to encourage the associate ministers that it pays to serve God. This sermon, while focusing on three verses, really consisted of information from the twenty-third and twenty-fourth chapters of the book of Joshua. After calling Israel together, maybe for his last preaching, for Joshua was an old man now. Joshua reminded the people that step by step God had kept all His promises to them and their fathers. Now that they were settled in the Promised Land and God had given them rest from their neighbors they had started worshiping idols. Joshua knew this would bring the wrath of God upon the nation.

**2.) God of Today: He is Worthy of Our Servitude!**

After Joshua finished reminding Israel of its history, he in effect told the people, God deserved their worship. God was worthy of their servitude. It was God that brought them out of the Egyptian bondage, it was God that opened the Red Sea for them to escape, it was God that went before them and drove out the inhabitants of the land. God not only deserved their worship, but God deserved their witness to the next generations.

**3.) We Can Trust God for Tomorrow and Eternity!**

After the preacher reminded the associates and the saints gathered about their own history, and how God had delivered Black people from the slave ship to multi-million dollar air conditioned homes and all the luxury of this land flowing with milk and honey, we must remember that it was God that did it, and just like Joshua this researcher reminded the people that God deserved their witness to the next generations. The next

generations need to know about this God that delivered Black people. Black people had impossible situations: slavery and the color of their skin. They could not hide, as others that immigrated to this country and learned the language and looked and sounded like everyone else. Black people could not fake their citizenship. Look at us now. What happened? The new Black generations need to know what happened, they need to know who is this God, what is His name—Jesus? This researcher / preacher closed by reminding the associates that we have a testimony; “But as for you, you meant evil against me; But God meant it for good, in order to bring it about as it is this day, to save many people alive.”<sup>2</sup>

From the questionnaires collected the majority answered Yes to all questions on the questionnaire. (Appendix F) Some of the comments on question 10; “what was the most important idea learned from the sermon?” were:

“They saw themselves in the struggle, but it is good to know God is the same yesterday, today and tomorrow”;

“God has established a history with His people”;

“As Christian ministers we should spread the Word as Joshua did, God has always been with me and I am inspired”;

“Serving the Lord will pay off”;

“Joshua, being Moses’ assistant and being an assistant is valuable to God”; and

“The consistent Joshua; from an assistant to Moses to his own leadership”.

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<sup>2</sup> Gen 50:20

The sixth and final sermon preached was held on August 11, 2006 at the 6:00 a.m. at New Shiloh Prayer Service. The Text: Acts 26:2, 19-23 and the title of the sermon was, *I Think Myself Happy!*

### **I Think Myself Happy!**

This sermon was chosen to give encouragement to the associates. Apostle Paul gives us inspiration and a great example of the correct attitude for serving God, and serving God's people. Even in the midst of persecution, trials and tribulations, Paul finds fulfillment in his ministry. Even with chains on his wrists Paul felt free; with death staring him in the face, he felt alive; he had no fear of death. He had met a risen Jesus, and knew that death had no power over him. Therefore, Paul spent his time preaching Christ Crucified and resurrected.

The Preaching Points to This Sermon Were:

1.) Paul's history of his upbringing! A.) his faith! B.) his life!

Paul was imprisoned two years, after going through two previous trials, which found nothing to charge him with. And now Paul comes before King Agrippa for the third trial. After given permission to speak, Paul stood up, and I imagine deep inside Paul's mind was his entire life, his triumphs and tribulations (which were many for the gospel's sake), yet Paul's first words were, "I think myself happy, King Agrippa". From this statement Paul goes on to explain why he is able to "think himself happy".

2.) Paul's present state of contentment rests in his salvation, his conversion experience!

As associate ministers, there is much to gleam from Paul's comments at this trial. In this pericope of Scripture one can find the secret to fulfillment in the associate's ministry. When one reads verses 19-23 one can conclude, Paul found contentment (able to think himself happy) through his commitment (obedience) to the heavenly (vision) assignment.

3.) Future: You can depend on God!

Paul did a lot of writing while imprisoned: and this passage was probably one of his favorite "I am persuaded that *nothing* can separate me from the love of Christ" (Rom 8:35, 37).

Since there were no associate ministers present at this prayer service, there were no survey responses from this sermon. However, Deacon Howard Lyles, the leader of the Early Morning Prayer ministry, addressed the people attending worship after the sermon, and said "This sermon is a move of the Holy Spirit: there was a man in early morning prayer, two days before, testifying and giving God thanks for delivering him from a court case where he was facing serious time for a crime that he was innocent of." Dec. Lyles was inspired because this preacher pointed out to him, as the leader of the daily prayer ministry (where he reports most mornings), even he serves as #2 to the pastoral ministry of the New Shiloh Baptist Church, and, he is blessing the kingdom of God.

## **CHAPTER SIX**

### **REFLECTION, SUMMARY, AND CONCLUSION**

The researcher's focus group concentrated on: *Preaching For Congregational Transition and Transformation*. Students were required to focus on preaching that honors the past (tradition, leadership, etc.): and, yet promote and bring about change, whereby the present pastorate would be able to effectively implement his/her administration, ministry and vision. Students were expected to affirm that it is God's Word that is central in bringing about transition and transformation. Students were also expected to demonstrate some sense of the prophetic ministry with regards to not only preaching for today, but preaching that will prepare congregations for the future.

This project: *Preaching That Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2* assessed the role of associate ministers and their fulfillment serving as number two. This project examined members of the Ministers and Evangelists Council of New Shiloh Baptist Church in Baltimore, MD, to ascertain the level of their unfulfillment and to ensure preventive measures to keep their feelings from spreading into negative attitudes and effecting their respective congregation.

Mentor, Dr. Harold A. Carter, Jr. met with the researcher several times to chart a course of action to explore this project's hypothesis. The first phase of the project began with developing an action plan to evaluate the hypothesis. As part of the study, several

steps were conducted by the researcher. They included preaching six sermons to the associate ministers of the Ministers and Evangelists Council on the following subjects

- Biblical characters that were associates/assistants/#2.
- Finding fulfillment in one's calling/assignment/position.
- Submissiveness in leadership/servant-hood roles.

The researcher chose each text and sermon carefully. Each sermon was to encourage and inform the associates with biblical examples of associate ministers. After each sermon, anonymous questionnaires were distributed, so associates could provide their feedback to sermons. Additionally, anonymous surveys were prepared to measure the level of fulfillment and overall ministry focus. The council also drafted a plan to preach and to meet in the summer months to plan a weekend cookout and workshop.

The context for the project, the New Shiloh Baptist Church and the pastoral ministry, inclusive of the Ministers and Evangelists Council, embraced this project from its inception. The New Shiloh Ministers and Evangelists Council (originally named *Sons of the Prophets*), had acquired forty years of an on going history. It has birthed over 120 preacher/pastors into the kingdom of God. Many are pastoring all over this country.

The researcher observed, that the field experience, served to put to rest, what ever suspected feelings of unfulfillment amongst the members of the Ministers and Evangelists Council, and validated the pastoral ministry's leadership/mentorship. The field experiences also served to allow the silent majority to express their feelings of fulfillment.

In the middle of the researcher's field experience, the Ministers and Evangelists Council held a meeting on June 17, 2006, where the pastor Dr. Harold A. Carter Jr.

would ask each associate minister to stand and briefly discuss where they were and how they were coming along in their particular ministry. The researcher observed the comments to be positive concerning their ministries, inside the church and outside its walls, such as: "I am going to seminary this fall, and I look to start a Bible study class, as I did at my undergraduate school"; "I am pursuing seminary training and I teach New Members Class here at NSBC"; "I am still doing prison ministry"; "as a teacher, I am able to minister to my students"; "I teach Saturday church school" "I have started a ministry in my home for the neighborhood children"; "I am visiting the sick in hospitals and nursing homes"; "I am working with the youth"; "I will be returning to seminary this fall for my final year"; "I minister to people in nursing homes", and "as a foster parent I spread the ministry of Christ to the children in my care" were some of the comments.

The field experience of the researcher's project also allowed the members of the Council to participate directly in the researcher's doctoral studies. This process seemed to have stimulated the associate ministers and generated lots of enthusiasm. Unity seemed increased in worship services, as more of the associate ministers sat together. The researcher received comments from many associates that they were encouraged to pursue seminary training. Enthusiasm carried over to sharing a weekend together with our pastor and the NSMEC.

At an afternoon cookout and a workshop the next morning, both were attended by the majority of the associate ministers. The weekend of July 28<sup>th</sup> and 29<sup>th</sup> would probably be remembered for years if not decades, by the Associate Ministers Council of the New Shiloh Baptist Church.

Saturday July 29, 2006 at 9:00 a.m. until 2:00 p.m., the NSMEC Workshop was in session. After forty-five minutes of devotions, session one started when the researcher / president spoke from the topic *Making the Most of These Moments*. Session two would be chaired by Dr. Carter, Jr., where he spoke from the theme *Finding One's Voice in Ministry*. An open forum / Q & A would be chaired by Dr. Robbin Blackwell.

After lunch, an alumnus of the NSMEC, Dr. Darrell Greene, chaired session three. Dr. Greene spoke from the theme *Lessons We Should Be Learning (As Licentiates)*. The last session would again be chaired by Dr. Carter Jr., where he spoke from the theme *General Protocol for New Shiloh's Ministers and Evangelists*, followed by closing words and prayer.

All present were richly blessed. One associate said to the researcher "I understand now, I am responsible for my own ministry growth." Indeed the field experience from the researcher's project served to create a Spring and Summer of involvement for the associate ministers.

The researcher reasoned it seemed often in life the minority complains louder than the majority gives praises. The anonymously filled out Associate Minister's Surveys were received and tabulated. Quickly the researcher perceived that the majority of the associate ministers expressed, through this survey device, feelings of fulfillment with their individual ministries, with their church, and with their church leadership (pastors), proving the hypothesis erroneous.

From the surveys, the researcher ascertained: A) the majority of the associate ministers desired to remain under the spiritual leadership of pastoral ministry, or remain in the associate minister's role; B) the majority felt self-motivated to actively participate

in their own ministerial fulfillment; C) the majority have or were engaged in seminary or seminary type courses to augment their knowledge of ministry and the associate ministry in particular; and D) the majority said they were called full-time to ministry.

The researcher was pleased when the majority of the associate ministers agreed, that the pastoral ministry of New Shiloh Baptist Church had a good to more than good impact on their ministry and “call” to the associate ministry particularly. The researcher’s unearthing of the quote by Steinbron came alive in the surveys submitted by the NSMEC; “Their readiness to step forward to offer themselves for the associate ministry cannot be assumed. Their readiness is the fruitful preaching and teaching followed by creating a structure into which people can step.”<sup>1</sup>

After preaching the six sermons and reviewing the questionnaires that were filled out by the associate ministers, the researcher could perceive that the associate ministers were indeed devotees of the preached Word of God. The researcher determined the associate ministers to be very attentive to the structure and delivery of sermons.

The researcher reached some conclusions from the above mentioned field experience: 1) Tabulation of the anonymously filled out surveys proved the hypothesis erroneous. 2) Testimonies at the Ministers and Evangelists Council meeting proved the hypothesis erroneous. 3) The increased enthusiasm and unity among the associate ministers proved the hypothesis erroneous. 4) The personal comments made to the researcher proved the hypothesis erroneous. 5) The majority attendance at the NSMEC proved the hypothesis erroneous.

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<sup>1</sup> Steinbron, *Can The Pastor Do It Alone?*, 84.

The field experience would be for the researcher/preacher and the associate ministers out of the ordinary. The researcher prepared sermons to be passed out to associate ministers, for their critiquing. This would be certainly new for the researcher and the associate minister. The researcher determined that the critiquing of sermons would be a valuable tool to help discipline the associate minister/preacher in his or her preparation time. Realizing one's *written* sermon would be critiqued by one's peers creates a different mind set. Overall, this project served to energize and encourage the members of the NSMEC. Many associate ministers express their intention to further their studies in a seminary environment.

The action plan was good, but to enhance this plan in the future, the researcher, before implementation, would have met with the pastors to add *scheduled* times for the researcher to preach sermons, with advance notice to the associate ministers. To boost attendance and interest, the researcher would have announced in advance the sermon topic and purpose (How to find contentment in one's calling/assignment/position, etc.). The mailings before each phrase of the project would have stressed the benefits to be gained personally for each associate minister; his/her own ministry, and the ministry of the Kingdom of God.

The researcher believed the project should have been expanded to include live taped interviews of alumnus of the NSMEC to ascertain their experiences while serving in the Council under the leadership of Pastors Carter. The researcher/president believed these interviews would be valuable to the legacy of the Council and serve as encouragement to the current members.

The goal of this project was/is to provide a handbook or guide for associate ministers, recognizing that the vast majority of associates may never become full-time pastors, yet they can find effectiveness and fulfillment in ministry, as an associate.

The project, *Preaching that Examines the Role and Ministry of the Associate Minister: Finding Fulfillment While Serving As #2*, through the implementation of the field experience and the conclusions that were accomplished, the researcher would restate the model to read *Preaching That Enriches the Role and Ministry of the Associate Minister: Fulfillment found in the Associate's Faithfulness!*

Theologically, the researcher reflected on the field experience and the project with the following conclusion: The associate ministers' position; in the Bible were useful to the kingdom of God, helping to usher in the Savior and the Body of Christ. These verses of Scripture were valuable in expressing the researcher's theological reflection from this project:

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all. To one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit. To another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

But one and the same Spirit works all these things, distributing to each one individually as He wills. For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slave or free—and have all been made to drink into one Spirit. But God has set the members each one of them, in the body just as He pleased. And if they were all one member, where would the body be?

No much rather, those members of the body which we think to be less honorable, on these we bestow greater honor; and our un-presentable parts have greater modesty. But our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.<sup>2</sup>

The researcher pointed out that each member of the Body of Christ (especially associate ministers) should be conscious of the need to keep themselves in the best spiritual shape possible, so as not to hurt the Body. Can you imagine what happens when one member of the body (even those members not visible to the eyes) develops cancer or some other disease that affects the other organs it can make the entire body sick. The associate minister should keep growing spiritually so as to keep pace with the rest of the body's growth. Staying spiritually fit should be the focus of the associate minister; how? "Let this mind be in you which was also in Christ Jesus" (Phil 2:5).

From this project the researcher learned a lot concerning the associate minister. The future research by the researcher should be expanded to include the devotional side of the associate minister. How can a devotional life become developed in the associate minister? When we studied the examples of associate ministers in the Bible, as discussed in this project, one can discern a deep devotional life with God.

The researcher pointed out that it seemed that Joseph, Moses/Aaron, Joshua, and David all possessed a deep relationship with God. When we study the associates of Jesus in the New Testament all seemed to have a deep relationship with God through Jesus,

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<sup>2</sup> 1Cor 12: 4-14, 18-19, 22-26

such as The Twelve, the seven deacons, of which Stephen (Acts 6:8; 7:55-56, 59-60) and Philip (8:26, 29, 39) according to biblical events, one would discern their deep devotional lives. Even, Ananias a certain disciple at Damascus (Acts 9:10, 13), whom Jesus used to anoint Saul, arguably, possessed a deep devotional life. Ananias could hear Jesus speak to him in a vision. The associate minister should seek to become incarnated with God's Word.

Some practical markers of fulfillment that can be found in the associate minister's life are: 1) the associate minister should have a sense that God has placed him/her under this ministry; 2) the associate minister should be willing to preach and serve without pay; 3) the associate minister should seize every opportunity to worship and serve in their church; 4) the associate minister should enjoy serving humbly the pastor as he/she serves God's people in whatever capacity needed; 5) the sense that the associate minister understand "He/she that is faithful in that which is least is faithful also in much" (Luke 16:10); 6) the associate should understand the importance of being a tither of the resources God has provided, time included; 7) the associate minister should enjoy practicing the "Golden Rule"; and 8) the associate minister's willingness to serve as armor bearer to their pastor. (See pages 30, 31)

Some advantages to the associate minister that adheres to the preceding suggestions are a good working relationship with his/her pastor and a better chance to receive and understand the pastor's immediate and long term vision for the church, without conflict.

**APPENDIX A**

**THE ASSOCIATE MINISTER'S SURVEY AND QUESTIONNAIRE**  
**THE MINISTERS AND EVANGELISTS COUNCIL OF**  
**THE NEW SHILOH BAPTIST CHURCH**

**Associate Minister Survey**  
**Ministers & Evangelists Council**  
*of*  
**New Shiloh Baptist Church**

(1) How many years have you been in ministry?

a. <input type="checkbox"/> less than one year	b. <input type="checkbox"/> between one to four years
c. <input type="checkbox"/> between five to nine years	d. <input type="checkbox"/> more than ten years

(2) What is the general area of ministry to which you have been called?

a. <input type="checkbox"/> evangelist	b. <input type="checkbox"/> pastoral
c. <input type="checkbox"/> teacher	d. <input type="checkbox"/> counselor
e. <input type="checkbox"/> associate	f. <input type="checkbox"/> chaplain
g. other (indicate what area) _____	

(3) Do you believe you are called to full-time ministry?

a. <input type="checkbox"/> yes	b. <input type="checkbox"/> no	c. <input type="checkbox"/> not certain
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Explain: \_\_\_\_\_

(4) Presently, as an associate minister, select one of the following that best describes your level of participation in the overall ministry of New Shiloh Baptist Church:

a. <input type="checkbox"/> inadequate	b. <input type="checkbox"/> somewhat adequate	c. <input type="checkbox"/> adequate
d. <input type="checkbox"/> more than adequate	e. <input type="checkbox"/> much more than adequate	

(5) Presently, are you involved in auxiliary ministries of the church, outside of the Ministers & Evangelists Council? (For example: teacher in the Saturday Church School, prison ministry, leader of devotions for specific auxiliary ministry, etc.)

a. <input type="checkbox"/> yes	b. <input type="checkbox"/> no
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(6) On a scale of 1 to 10 indicate the level of personal fulfillment regarding your ministry (1 being least fulfilled, 10 being most fulfilled). Circle the number that suits you best:

1      2      3      4      5      6      7      8      9      10

(7) Presently, what is your level of religious/seminary training?

a.  none      b.  certificate      c.  bachelors      d.  masters  
 e.  doctorate      f.  other (indicate level: \_\_\_\_\_)

(8) Indicate, on a scale of 1 to 10, the level of frustration regarding your ministry development (1 being very little frustration, 10 being highly frustrated).

Circle the number that suits you best:

1      2      3      4      5      6      7      8      9      10

(9) If you indicated a level of frustration greater than 1, do you believe that God has not given you clarity or focus regarding what God has called you to do?

a.  yes      b.  no      c.  not certain

(10) Indicate, the level of impact upon your ministry that your present spiritual/religious leadership has provided (for example, the pastor, lay leadership, etc.).

a.  no impact      b.  some impact      c.  good impact      d.  more than good impact

(11) Indicate, the level of impact upon your "call" to ministry that your present spiritual / religious leadership has provided (for example, the pastor, lay leadership, etc.).

a.  no impact      b.  some impact      c.  good impact      d.  more than good impact

(12) Indicate the level of self-motivation you believe is necessary for your own ministerial fulfillment.

a.  almost no self-motivation      b.  some self-motivation      c.  mostly self-motivation  
 d.  almost all self-motivation

(13) Do you believe yourself to remain under the spiritual/religious leadership of pastoral ministry?

a.  no      b.  yes      c.  not certain

(14) If your answer was "yes" to #13, indicate the level of resolve (comfort) you have as an ongoing associate minister (1 being least comfortable, 10 being the most comfortable)

Circle the number that suits you best:

1      2      3      4      5      6      7      8      9      10

### Associate Minister's Questionnaire

Dear Preacher of the Gospel of Jesus our Christ:

As a part of my Doctor of Ministry project, *Preaching That Examines the Role and Ministry of the Assistant Minister: Finding Fulfillment While Serving As #2*, I will preach and write sermons focused on this topic. I aim to seek out biblical characters that served as and are considered associates (helpers) to their respective spiritual leadership, with the purpose of determining their level of fulfillment, integrity (wholeness), and effectiveness.

After answering the call, the issue is how to properly proceed. Can one find fulfillment in the traditional Baptist church as an assistant minister? What is the best use of the assistant's time and talents while serving as #2? How do assistants deal with feelings of jealousy, dissention, selfishness, envy and other negative attitudes?

This questionnaire is confidential, your name is not necessary, only your honest answers.

Indicate the text and title of the sermon you are responding to for this questionnaire:

Text: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_

(1) Did the sermon support the selected text?

a.  yes      b.  no      c.  not sure

(2) Was the sermon clear?

a.  yes      b.  no      c.  not sure

(3) As an associate minister, did you "hear yourself" in the sermon?

a.  yes      b.  no      c.  not sure

(4) As an associate minister, did the sermon assist you in understanding the role of an associate minister?

a.  yes      b.  no      c.  not sure

(5) Did the sermon address the issue of the biblical character's struggle/growth in seeking fulfillment while determining his/her place/position in the ministry?

a.  yes      b.  no      c.  not sure

(6) Did the sermon help you in determining your position in ministry?

a.  yes      b.  no      c.  not sure

(7) As a result of this sermon, has your knowledge of the Assistant Minister increased?

a.  yes      b.  no      c.  not sure

If yes, explain: \_\_\_\_\_

(8) Do you plan to use the information presented in your future sermons?

a.  yes      b.  no      c.  not sure

(9) Would you like to receive more information on the role of the associate/assistant minister?

a.  yes      b.  no      c.  not sure

(10) What was the most important idea you learned from the sermon?

\_\_\_\_\_

(11) How would you improve the sermon?

\_\_\_\_\_

(12) What is your gender? (Please circle one)

a. male      b. female

(13) How many months and/or years have you served as an associate/assistant minister?

\_\_\_\_\_ Months

\_\_\_\_\_ Years

## **APPENDIX B**

### **SERMON:**

### **FINDING FULFILLMENT: SERVING GOD'S ANOINTED**

**1 SAMUEL 17: 22-24**

### **Sermon: Finding Fulfillment: Serving God's Anointed**

1<sup>st</sup> Samuel 17:22-24 NKJV “And David left his supplies in the hand of the supply keeper, and ran to the army, and came and greeted his brothers. Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So David heard them. And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.”

These verses found in the midst of a familiar and popular bible story. David became King Saul’s assistant because: “he is cunning in playing the harp, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the Lord is with him. So, David came to Saul and stood before him and he loved him greatly, and he became his armor-bearer / minister or #2” (1<sup>st</sup> Samuel 16:18, 21).

And the bible tells us, David, the eighth and youngest son of Jesse was chosen by God and anointed by Samuel in the midst of his brothers to be king of Israel. “And the Spirit of the Lord came upon David from that day forward” (16:13).

I have never noticed in Scripture where David ever sought to be king or any other self exaltation: He was humbly “keeping the sheep” and Samuel told Jesse to send for him. He came into the presence of the King because “Saul sent messengers to Jesse, and said send me your son David, who is with the sheep.” Notice how he got to the battle line where “Goliath was forty days and nights defying the armies of Israel”; his father Jesse sent him, “Take food supplies to your brothers and see how they fare, and bring back news of them”. David was just humbly being obedient to his father Jesse all three times.

1<sup>st</sup> Peter 5:5-6 teaches: “God resists the proud, but gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.”

Saul’s problem was disobedience; Samuel told Saul a message from God, “Behold, to obey is better than sacrifice” (15:22). According to Samuel, Saul forgot where the Lord brought him from; “When you were little in your own eyes, were you not head of the tribes of Israel? And did not the Lord anoint you king over Israel” (15:17)?

In keeping with my dissertation theme: “Examine the Role and Ministry of the Assistant Minister: How to Find Fulfillment While One Serves as #2” there are three points I want to make from this text.

**Point #I: Ignore the *Taunting* of the Enemy: While Serving God’s Anointed!**

In our text the army of God, Israel, is “dismayed and greatly afraid” (17:11), because the enemy is insulting, jeering, mocking, scorning, and taunting in a sarcastic manner. This taunting caused the army to stop in fear.

In the Bible, the enemy’s tactic of taunting is throughout: a) When Noah was building the Ark; b) when Abram was childless; c) when Jacob stole Esau’s birthright; d) when Joseph revealed his dream from God; e) when Moses faced Pharaoh; f) when Moses faced the Red Sea; g) when Sampson was captured by the Philistines; h) when Nehemiah was rebuilding the walls of Jerusalem; i) when Esther faced the king; j) when Mordecai faced Haman; k) when Job was afflicted; l) when Hezekiah was sick unto death and told by Isaiah ‘get your house in order, for you shall die and not live’; m) taunting of

Jeremiah caused him to set down and say ‘I will not make mention of Him, nor speak anymore in His name—but His Word was in my heart like a burning fire shut up in my bones’; n) when Daniel was put in the lion’s den; o) when the three Hebrew boys were thrown into the fiery furnace; and this is what the enemy did to Jesus doing his ministry and during His arrest and trials, and even while He was hanging on the cross they continued their taunting. But the enemy can never stop an obedient vessel of the Lord.

So, Saul and the army of Israel, when they heard the taunting words of Goliath, they were dismayed and greatly afraid. Maybe Saul was afraid to go forth because the Spirit of the Lord was not with him. He was walking by sight and not by faith.

What did he see? An enemy, two to three feet taller than himself and dressed to kill: wearing approximately 318 lbs. of armor—a bronze helmet, coat of mail, bronze armor on his legs, and a bronze javelin, spear with staff as a weaver’s beam, a sword and if this was not enough, a shield bearer (armor bearer) went before him. And he stood crying out to the armies of Israel to send a man to fight with him.

Ultimately the worst taunting is within us, trying to stop us from going forward with the work of the Lord. I want to ask you a question, what is the enemy using to taunt (deceive and discourage) you today? Is it the Goliath of lack? Not enough experience, not enough education, not enough money. Is it the Goliath of bad starts? Raised in a single parent home, had children too young, married the wrong person, divorced, was not a good parent, a medical condition, addiction, or dropped out of school. Which Goliath of society are you allowing to taunt you? Don’t let taunting stop you from doing God’s will.

**Point #II: Not only must we ignore the enemy’s taunts, but:**

### **We Must Stay Focused on God's Mission: While Serving God's Anointed**

In the text David was taunted by Eliab his brother, King Saul, and Goliath. Let us examine how David answered these issues of taunting. David answered his brother's complaint with these words, "Is there not a cause"? Eliab, what are you doing about the problem? "The harvest truly is great, but the labors are few: therefore pray the Lord of the harvest to send laborers into His harvest" (Luke 10:2). We must not fall into the taunting trap of complaining and not doing anything about God's harvest.

David answered King Saul's taunting this way: "Your servant has killed both lion and bear and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God. The Lord, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine. I do not know about you, but to me this is good news: God provides the power to his servants to carry out His mission. God can deliver us from whatever is holding us back!"

Not only can God deliver us but God can deliver our family members, our co-workers, our neighborhoods, our Cities, our States, our Nation, our World from the mouth of the bear and lion. They are all our father's sheep: God calls us to witness to them, to protect them, to nurture them that they may mature in the things of Christ.

And finally, David answered Goliath's taunting "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied." (17:45). David knew the mission was God's "For the battle is the Lord's, and He will give you into our hands."

Notice, David is not criticizing Saul and Israel's army for their fear, he is not bragging about being more connected to God, but he uses his experience and relationship with the Lord to carry out God's purpose and "remove the reproach" from God's people. When we serve God's anointed as #2, we must keep out focus on the Lord of Hosts, His mission for us and His kingdom.

**Point #III: Not only are we to ignore the taunts and stay focus on God's mission:**

**We Must Serve God's Anointed with Confidence: The Battle is the Lord's!**

David built up confidence in God. I believe David became incarnated with the Lord; through his strong faith and his experiences with God. David is one with God's power and God's provision; there is no trace of fear in him, no doubt that God was with him. It seems he doesn't notice Goliath's size, strength, or armor. This is what being in covenant relationship with God is all about; through personal experiences we learn more about God, His will and His way, He uses us based on that relationship.

Listen to David's confidence, "This day, the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day, I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth—that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord does not save with sword and spear" (17:46-47). (That's Confidence)

David knew some things at a very young age that gave him confidence: "The earth is the Lord's, and all its fullness. The world and those who dwell therein" (Psalm 24:1); "The Lord is my Shepherd; I shall not want. Though I walk through the valley of the

shadow of death, I will fear no evil. For You are with me, Your rod and Your staff they comfort me" (Psalm 23:1, 4); (Confidence) The Lord is my light and salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid" (Psalm 27:1)? We see why God chose David and testified about him "David is a man after My own heart."

We too must face out Goliaths with Godly confidence remembering "The weapons of our warfare are not carnal, but mighty in God; for pulling down strongholds" (2 Cor10:4). "We must gird our loins with truth; put on the breastplate of righteousness; shod our feet with the preparation of the gospel of peace; above all, take the shield of faith, with which we'll be able to quench all the fiery darts of the wicked one; take the helmet of salvation; and the sword of the Spirit, which is the Word of God: Praying always with all prayer and supplication in the Spirit" (Eph 6:14-18). When we dress with this gear, we will be able to stand against our Goliaths and be able to serve God's anointed with Godly confidence.

The Assistant or Armor Bearer in the Old Testament duty was to see to the safety and well being of his officer, in other words they served their master or officer. David served King Saul with honor, carrying out every request to the tee. Jonathan, Saul's son, loved and appreciated David's service to his father. David was even loved by Saul's daughter. But, David could not receive fulfillment looking to King Saul, although I feel he wanted it very much from Saul, his master.

How do we find fulfillment while serving as #2? I suggest we look to the Lord as the source of everything. When I look back over my life, I owe it to these few verses; "Bondservants, be obedient to those who are your masters according to the flesh, with

fear and trembling, in sincerity of heart, as to Christ; not with eye service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free" (employee or employer) (Eph 6:5-8).

This is why David had not the heart to harm Saul, although Saul was trying to kill him. David didn't "stretch out his hand against the Lord's anointed" (1<sup>st</sup> Sam 26:9), because David trusted God to deal justly with His anointed servant and himself, just as he trusted Him against Goliath. "He that comes to God must believe that He is and that He is a re-warmer of those who diligently seek Him" (Heb 11:6).

Finally, we can have confidence in serving as #2 because Jesus has already given us the formula: "Whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt 20:26-28). Jesus came to deliver us from our Goliath—we were stuck in sin and could not get past the devil's taunting, we were not focused on God's mission—we didn't know the will of God for our life, and we had no confidence against Satan.

So, Jesus, Immanuel (God with us), came to our situation: through 42 generations; born in Bethlehem, placed in a manger, Luke said "Jesus increased in wisdom and stature and in favor with God and men", began His earthly ministry at the age of thirty—"preached the gospel to the poor, healed the broken hearted, proclaim liberty to the captives, and recovery of sight to the blind, set at liberty those who are oppressed, and proclaim the acceptable year of the Lord", called twelve disciples—taught them rules of

kingdom life, He was betrayed, tried, found not guilty “No fault in Him”, He was crucified on Friday, but early on Sunday morning He showed us victory “He is not here, but He is risen”

So, we can have Confidence in our valley experiences if we faint not.

The hymn writer, Thomas Dorsey helps us here: “There’ll be Peace in the Valley for Me”

I am tired and weary, but I must toil on Till the Lord comes to call me away, Where the morning is bright and the Lamb is the Light, And the night is as fair as the day.

There the flowers will be blooming, the grass will be green, And the skies will be clear and serene, The sun ever shines, giving one endless beam, And no clouds there will ever be seen.

There the bear will be gentle, the wolf will be tame, and the lion will lay down by the lamb, The host from the wild will be led by a Child, I’ll be changed from the creature I am.

There’ll be peace in the valley for me someday, There’ll be peace in the valley for me, I pray no more sorrow and sadness or trouble will be, There’ll be peace in the valley for me. (The New National Baptist Hymnal)

Until then keep seeking and serving God and Mankind! Isaiah says “Every valley shall be exalted and every mountain and hill brought low”.

**APPENDIX C**

**SERMON:**

**THE LIFE OF JOSEPH: FINDING FULFILLMENT SERVING AS #2**

**GENESIS 39: 2-4**

### The Life of Joseph: Finding Fulfillment Serving as #2

Genesis 39:2-4 NKJV “The Lord was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand. So Joseph found favor (grace) in his sight, and served him. Then he made him overseer of his house, and all that he had, he put under his authority.”

Joseph’s father Jacob loved Rachel, she was a shepherdess, and served her father Laban seven years for the right to marry her. “So, Jacob served seven years for Rachel, and they seemed only a few days to him because of the love he had for her” (Gen 29:20). But Laban tricked Jacob, and gave him has oldest daughter Leah instead of Rachel. Laban asked Jacob to serve an additional seven years for Rachel, and he did.

In God’s own time, Joseph was born to Jacob and Rachel, “The Lord has taken away my reproach” (Gen 30:23). The bible says “Jacob (Israel) loved Joseph more than all his children because he was the son of his old age, and he made him a tunic of many colors. When his brothers saw that their father loved Joseph more than all his brothers, they hated him and could not speak peaceable to him.”

Their hatred for Joseph eventually caused them to want to kill him but “Reuben delivered him out of their hands and reason with them to throw him into a pit instead” (Gen 37:21-22). When they say a company of Ishmaelites coming, headed to Egypt, Judah said to his brothers “What profit is there if we kill our brother and conceal his blood? Come let us sell him to the Ishmaelites, and they listened” (Gen37:26-27). The Ishmaelites sold Joseph in Egypt to Potiphar, an officer of Pharaoh; this is where text enters the story...

### **Point I: Finding Fulfillment as #2 Requires the Presence of God in Our Life!**

The text says Joseph was successful because the Lord was with him. The key to success is the presence of the Lord in our lives as we seek to do His will. Because of sin, Adam and Eve hid themselves from God's presence. But Moses found comfort and confidence in the presence of God. In the thirty-third chapter of Exodus, Moses stated to God, "If Your Presence does not go with us, do not bring us up from here" and God said to Moses "My Presence will go with you, and I will give you rest".

King David knew the value of God's presence, hear his words in the fifty-first Psalm "Do not cast me away from Your Presence, and do not take Your Holy Spirit from me." "In Your presence is fullness of joy" (Psalm 16:11).

I am convinced the greatest thing in this life is God's presence with us, "Immanuel". God's presence with us gives us courage and power to bear witness to Jesus the Christ as our Savior and Lord, helping to transform this world for the Lord.

"For the Lord is not slack concerning His promise, as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance" (2<sup>nd</sup> Peter 3:9). "God desires all men to be saved and to come into the knowledge of the truth" (1<sup>st</sup> Timothy 2:4), and "we are Ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" (2<sup>nd</sup> Corinthians 5:20).

And Potipher saw that the Lord was with Him. People should be able to recognize the Lord's presence in our lifestyle.

**Point II: Joseph was a Faithful and Loyal Servant**

Joseph was first a faithful and effective servant to his father Jacob, often bringing bad reports to his father about his brothers. This caused his brothers to hate him and sell him to the Midianite traders that sold him to Potiphar in Egypt.

Next Joseph was faithful and loyal to his master, Potiphar. He refused the temptation of Potiphar's wife, I believe, because he was aware of God's presence with him in this valley experience; "How then can I do this great wickedness, and sin against God"? In this statement we can see the essence of Joseph's character. I believe it came from his fear and adoration of his God, not just the fear of Potiphar his master.

The bible tells us "Bondservant be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ: not with eye-service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing the service, as unto the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free" (Ephesians 6:5-8).

Then Joseph was faithful and loyal to the keeper of the prison, although he was there unjustly. The keeper of the prison committed to Joseph's hand all the prisoners who were in the prison.

**Point III: Joseph's Exaltation Came From the Lord!**

Finally Joseph was exalted by God to the post God was training him for through the small job he was blessed to do for Potiphar and as the keeper of the prison. God had Joseph in training for the purpose of saving his covenant people and the world.

In the fullness of time the presence of God elevated Joseph from the prison to the palace, as Pharaoh's #2 over all of Egypt.

Sometimes serving in the #2 position does not feel good. We should always remember that God is in control and directing the events of our lives, that is why God is present with us. We should remember "In everything give thanks; for this is the will of God in Christ Jesus for you" (1Thes 5:18).

#### **Point IV: The Devil Is At Work: But God Is Also At Work**

a) The Devil works to separate us from the presence of God; "Steal, kill and destroy." "He who sins is of the devil, for the devil sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1<sup>st</sup> John 3:8).

b) The Lord works to restore us to Himself, and use us to help restore the world back to Himself: "I am come that you may have life and that more abundantly." Salvation, Love, Joy, Peace, Kindness, Meekness, Faithfulness, Goodness, Longsuffering, and Self-Control are all benefits of the abundant Spirit-Filled life.

c) But the truth of the matter; the bible tells us we already have the victory "Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will" (Ephesians 1:4-5).

Jesus gives us an excellent example of serving as #2 while living here on earth. He was prayerful, loved His enemies, and He was the Word that became Flesh. Apostle Paul gives us advice on how to have contentment and fruitfulness while serving as #2:

“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross” (Philippians 2:5-8).

Joseph had the spirit of forgiveness and was able to see the big picture of God’s plan for His kingdom. When justice was due his brothers that sold him into slavery, he offered love, wisdom and forgiveness: “But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive” and Joseph showed compassion to his brothers and their families.

We can only follow Joseph’s earthly example if we have heavenly contact and vision. Joseph served each position God gave him with excellence.

Joseph did not allow any calamity to shake his implicit faith in God, no adversity to depress him, and no power or position to make him proud and haughty. His struggles stripped him of everything except his faith in God. His father, Jacob must have done a good job witnessing and planting the truth of God’s word into Joseph.

**APPENDIX D**

**SERMON:**

**DO NOT NEGLECT THE GIFT: WHILE SERVING AS #2**

**1 TIMOTHY 4: 12-16**

## **Do Not Neglect the Gift: While Serving As #2**

1<sup>st</sup> Timothy 4:12-16 NKJV “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 13) Till I come, give attention to reading, to exhortation, to doctrine. 14) Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15) Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16) Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”

These words spoken by Apostle Paul to Timothy “A true son in the faith” (1<sup>st</sup>Tim1:2), one of Paul’s trusted #2 servants, as was Luke the physician, Barnabas, Silas, Mark, Lydia, Priscilla and Aquila just to name a few.

All who are called into the gospel ministry of Jesus Christ can learn great teaching and purpose from this pericope. In these verses, we can find the formula for fulfillment while serving as #2 in ministry, each can be used to bless God’s kingdom.

In the beginning of this chapter Paul tells Timothy of the problems he will encounter in his ministry, “the Spirit expressly says some will depart from the faith in latter days, giving heed to deceiving spirits and doctrines of demons” (4:1). Yet, Paul charges Timothy and all who enter the ministry with these verses.

**First: “Don’t let anyone despise your youth.”**

This word, youth, in the Greek means: new, youthful, or of things fresh; not necessarily age, as the number of years lived. I believe this could mean time spent in one's new position, and in these verses Paul is speaking of ministry.

Don't act silly, Timothy, remember what I told the Corinthian church: "When I was a child, I spoke as a child. I understood as a child, I thought as a child but when I became a man, I put away childish things" (1<sup>st</sup> Cor 13:11). But, "Young men shall see visions" (Acts 2:17); "It is God who works in you both to will and to do for His good pleasure. Do all things without complaining and disputing" (Phil 2:13-14).

**Second: "But be an example to the believers in word, in conduct, in love, in spirit, in faith, and in purity."**

When I was younger there were popular sayings: "I live my life, you live yours"; "Mind your own business and I will mind mine"; "I am not trying to be a role model, I don't want to be a role model"; "Children should look up to their parents and not me." These sayings came from selfish feelings, because humans are instinctively over concerned with themselves "me, myself and I" this was called self preservation. But, whether we are aware of it or not, we are living examples, we can't avoid this reality. The question is what kind of example will we purpose in our heart to be?

Message Version of the Bible says "Teach believers with your life: by word, by love, by demeanor, by faith and by integrity."

Paul says to the Philippians: "Brethren, join in following my example, and note those who so walk, as you have us for a pattern" (3:17). All of us follow examples of

someone, whether examples from written books, examples taught orally, or examples observed. All people need examples; they would rather see and experience a sermon than to hear one.

Timothy, be an example to the believers in love: “He who does not love does not know God, for God is love” (1<sup>st</sup> John 4:8), so preach and serve in love. God has charged us: “Love the Lord your God with all your heart, with all your soul, with all your strength, with all your mind, and love your neighbor as yourself” (Luke 10:27). “For God so loved the world, that He gave His only begotten Son, that who ever believes in Him should not perish, but have everlasting life” (John 3:19). “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom 5:8). And I am persuaded that nothing can separate us from the love of God.

Walking in God’s love will guide our word, our conduct, our faith, our holiness and our spirit. Paul is saying in this twelfth verse: “Walk in the Spirit, and you shall not fulfill the lust of the flesh” (Gal 5:16)—great formula for ministers serving as #2.

**Third: “Till I Come; Give Attention to Reading, to Exhortation, and to Doctrine.”**

All ministers serving as #2 need a “Till I come” component in their life. I remember my mother saying stay inside “Till I Come” and do your homework “Till I Come”. New Shiloh has over thirty ministries operating in the church, each with its own president and officers, but they all operate with a “Till Pastor Come” component.

The Bible gives us plenty of “Till I Come” instructions: “Occupy”—Till I Come; “Let this mind be in you, which was also in Christ Jesus”—Till I Come; “Watch and pray”—Till I Come; Till I Come—“Present your body a living sacrifice, holy, acceptable

to God, which is your reasonable service”; Till I Come—“Do not be conformed to this world; but be transformed by the renewing of your mind”; Till I Come—“Think not of yourself more highly than you ought”; “Fulfill ye My joy”—Till I Come; “Be kindly affectionate one to another with brotherly love”—Till I Come; Jesus said: “Love your enemies, Bless those who curse you”—Till I Come; “Do good to those who hate you, and pray for those who spitefully use you”—Till I Come; “Let not your heart be troubled; you believe in God, believe also in Me”—Till I Come; “You are the light of the world and the salt of the earth”—Till I Come; “Go therefore and teach all nations, baptizing them in the name of the Father, Son and the Holy Ghost”—Till I Come, just to name a few!

Eugene Peterson in the Message Version of the Bible says “Stay at your post reading Scripture, giving counsel, teaching.”

It’s all in the Word of God, while serving as #2: “Till I Come, give attention to reading, to exhortation, and to doctrine!” Paul reminds Timothy “Study to show thyself approved” “Preach the Word, in season and out of season” and “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the person of God may be complete, thoroughly equipped for every good work.”

**Fourth: “Do Not Neglect the Gift That Is In You, Which Was Given To You By Prophecy With the Laying On Of the Hands of the Eldership.”**

We are charged to decide to stir up, mix, activate, move, and agitate. Just as one stirs up the sugar in your coffee or ice tea or some ingredients into food to get it to taste better. Don’t stir up trouble, but stir up the gift that God has placed in you. Stir up the

gift: nurture the gift, feed the gift, pray for the gift, and guard the gift! “He that has started a good work in you is able to complete it”; “We can do all things through Christ, who strengthens us”. What a treasure in our earthen vessels.

For God’s sake do not neglect the gift (ministry) God has placed in you. This gift is: “Christ in you, the hope of glory” (Col 1:27). One has to decide, to make a choice.

Satan neglected his gift of music and lifted up his soul in pride against God. Adam neglected his gift of life, for a bite of fruit; Cain neglected his gift of sacrifice; Esau neglected his gift of birthright for a bowl of stew; The Children of Israel in the wilderness neglected their gift of freedom, by murmuring and complaining; Sampson neglected his gift of strength by telling the secret; Saul neglected his gift of kingship being disobedient; Job’s wife neglected her gift by telling Job to “curse God and die”; The Pharisees neglected their gift that was sent from heaven; The rich young ruler neglected his chance to sell all and follow Jesus; Jezebel neglected her gift of repentance.

The devil is always trying to get us to neglect our gift: Moses neglected his gift and became a murderer and a fugitive. David neglected his gift and committed adultery and murder. Jeremiah neglected his gift when he became discouraged and quit preaching, but “God’s Word was in his heart like a burning fire shut up in his bones”; Jonah neglected his gift because he didn’t want to go to Ninevah, but God caused him to stir up his gift and preach to the people of Ninevah. Peter neglected the gift in him by denying Jesus; and Thomas neglected the gift by doubting.

Noah didn’t neglect the gift of opportunity to build the ark—Abram, Isaac, Jacob, Joseph, Joshua, Ezra, Nehemiah; Job, Samuel and all the judges, David, Elijah, Elisha, Isaiah and all the prophets. Elizabeth and Mary didn’t neglect the gift God gave them;

Jesus didn't neglect the gift God put in Him. We can't allow the vicissitudes of our lives to interfere with our keeping the gift of God stirred up in us.

Timothy, keep busy and "Meditate on these things: give yourself entirely to them, that your progress may be evident to all", don't neglect the gift that God put in you.

**Fifth: "Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you."**

Ministers while we serve as #2, this verse will help to keep us on track and in the will of God. We are responsible for ourselves and for our own development in the God that called us into His service. This is what Paul said to the church at Corinth "Examine yourself as to whether you are in the faith. Test yourselves. Do you not know yourself, that Jesus Christ is in you?—unless indeed you are disqualified" (2<sup>nd</sup> Cor 13:5). As #2s we must learn to pastor ourselves as we grow in Christ.

We can discuss others, but it's better to pray for them. We can only change ourselves through our relationship with Christ and his doctrine; this is very important, the world needs us.

The final Word in this pericope "Continue in them, for in doing this you will save both yourself and those who hear you." The purpose of ministry is to save the world for the glory of God. It is all about salvation; the reason for the church is salvation, the reason for salvation—to produce more salvation. It is an awesome privilege and responsibility to be used by God to reconcile the world: which includes our families, co-workers, and neighbors to Himself.

I am reminded, in Peter's first sermon in Acts 2:39 "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call." Peter said in his second epistle on this subject "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2<sup>nd</sup> Peter 3:9).

The Lord God of Abraham, Isaac, and Jacob be praised for His love for us. He did not leave us alone in our sin condition, but He keeps working His plan of salvation. So here we are; saved, sanctified, filled with His Holy Spirit, and called to be "Ambassadors for Christ as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" (2<sup>nd</sup> Cor 6:20).

**APPENDIX E**  
**SERMON:**  
**SEEKING ACCESS TO JESUS: JUST JESUS**  
**JOHN 12: 20-21**

### **Seeking Access to Jesus: Just Jesus**

John 12:20-21 NKJV “Now there were certain Greeks among those who came up to worship at the feast. Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus.”

The Message Bible reads: “Sir, we want to see Jesus. Can you help?”

#### **Point #1: The Struggle of the Assistants / #2: Seeking Their Place**

The bible tells us about Jesus calling twelve disciples two by two and one by one unto Himself, saying: “Follow Me, and I will make you become fishers of men” (Mark 1:17); He taught His disciples about God’s Kingdom: saying “The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel” (Mark 1:15).

I believe the disciples were each one in their own way, an assistant or a #2 person to Jesus. In this struggle they became human protectors and shields to Jesus: at times urging Jesus to eat, “Rabbi eat”; at times “Rebuking those that brought little children to Him”; trying to “Send the multitude away, that they may go into the villages and buy themselves food” but Jesus said “You give them food”; and many wanted blind Bartimaeus to “be quiet” but he cried the more. Peter struggled to protect Jesus: he swore that he would follow Jesus no matter what, even until death; Peter rebuked Jesus when He told him of His impending death and resurrection in Jerusalem; Peter also cut off the ear of a soldier when Jesus was arrested. The disciples struggled in this new position: called to follow Jesus. They loved and wanted to protect and shield their leader.

I can identify with the disciples' struggle to protect and shield their leader from harm, or unnecessary people worries. After all, Jesus was their source, as the Word of God that came down from heaven teaching them about the Kingdom of God.

I know that I am on safe ground here, I can think of my feelings concerning my leaders, Dr. Carter and Dr. Carter, Jr. They became my source to God's Word. The Word of God that they preached had performed "miracles, signs and wonders" in my life.

I was blessed as they pastured New Shiloh Baptist Church: preaching three times on Sunday; preaching Wednesday mornings and teaching men's fellowship Wednesday nights; preaching Friday mornings; teaching bible lesson at Saturday Church School; they became my professors at the Determined Biblical and Theological Institute; they offered at times, all night prayer vigils; they offered "Know Your Bible Institutes"; and they offered opportunities to witness as the church walked through the community. They offered all these activities, (I participated in them all) or better still, worship and study opportunities, for our edification. They created the proper climate for the least and the greatest in Christ to grow in God's grace.

So, in my own way, I became an assistant or #2. I prayed for Dr. Carter and Dr. Carter, Jr. and their families. I wanted to protect and shield them from anything that could hinder them from studying and staying before God. In my struggle to understand I concluded: I did not want poor health to hinder—so I offered gift certificates to the gym, I didn't want finances to hinder—so I tried to be a blessing to them in that way. When I started sitting on the pulpit, after service, I use to think some people were bothering them, by rushing to the pulpit to talk to them after service; so I would stand near by, to see if I could be of assistance. These were some of my initial struggles, until I found out from

being around them, they knew how to take care of themselves much better than I could ever imagine.

We should continue to lift up our pastor in prayer. We should catch the vision and seek to find ways to help carry out the vision that God has given our pastor for our church. An assistant minister or #2 needs an attitude of gratitude and servant-hood, as unto the Lord. We should be in continuous prayer as we struggle to find our purpose in this ministry.

**Point #2:****Greeks Seeking Access to Jesus**

This text is about one of Jesus' disciples, Philip. He was approached by "certain Greeks" to get access to Jesus; "Sir, we want to see Jesus. Can you help?" I see in this statement and this question the dilemma of the world. People are seeking answers to this world's impossible situations: can Jesus help? Where and how can I reach Jesus? Can you help me, find Jesus? Can you introduce me to Jesus?

Why did the Greeks go to Philip for access to Jesus? Maybe because Philip is a Greek name, meaning "he who loves horses". Maybe because they could see that Philip was a follower of Jesus. Maybe because they knew Philip spoke their language (Greek).

There are persons that each one can reach because we speak their particular language. Our race, family, background, career, education, or religion causes us individually, to know people that only we can speak their language: from corporations to street corners. This is what happened on the day of Pentecost, the Holy Spirit was poured out, and men from every nation was present and they each heard them speak in their own language.

Maybe the Greeks heard of the miracles: a) At the marriage in Cana, all saw Jesus turn water into wine; b) Jesus healed the nobleman's sick son; c) Jesus healed the impotent man after thirty-eight years of sitting by the pool of Bethesda; d) Jesus fed 5,000 with just 5 barley loaves and 2 small fish; e) Jesus walked on water; f) Jesus healed the blind man from birth, who testified "Whether He be a sinner or not, I do not know, one thing I know, that, whereas I was blind, now I see"; g) Jesus raised Lazarus from the dead!

Or Maybe the Greeks heard what Jesus claimed about Himself: a) God as His father; "I and My Father are one"; b) Jesus declared I Am the Bread of life; c) I Am the Light of the world; d) I Am the True Vine; e) I Am the Door; f) I Am the Good Shepherd; g) I Am the Resurrection and the Life; h) Jesus said "I Am the Way, the Truth, and the Life"; I) Jesus said He is the Living Water; j) Jesus was a friend to the woman caught in adultery; k) Jesus was of Abraham's seed—but declared "Before Abraham was, I Am!"

Maybe the Greeks knew Philip had access to Jesus and he could arrange access for them. Everyone should have access to what they need and want: if we wanted to get on the internet we need a search engine to give us access. If you want to enter a building you must find the door for access. The law was passed that all remodels and new construction had to include an access for the handicap. We need access to healthcare and medicine. Our ancestors sacrificed, marched, were jailed, and some killed that we would have access to equality: to voting, to a good education, to jobs, and the right to live in decent homes in the neighborhoods of our choice. We want access to our money we put in the bank; through checks, debit card, passbook, phone, or internet.

I remember when I was a little boy down in North Carolina, the first telephone in our house was a party line—more than one person had access to the same line. If your neighbor was talking, you had to wait until they finished or stated you had an emergency and maybe they would give you access to the telephone line to make your call.

The question today is; can someone come to us for access to Jesus? Can they count on us to introduce them to Jesus? People need access to Jesus; they want access to Jesus, just Jesus. What fulfillment; to be able to introduce someone to Jesus, He is all they need.

### **Point #3: Are There Benefits To Accessing Jesus?**

Jesus came to give us access to God the Father. “For through Jesus we both have access by one Spirit to the Father”; “Through Jesus we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God”; “In Jesus we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will”; Jesus says, “I am the way, the truth and the life. No one comes to the Father except through Me.” We have an inexhaustible access that we can freely share, the power never goes out; the circuit is never too busy, and Jesus always says yes to a repentant soul.

This is good news for us to publish to the world: “Jesus Saves”! When the issues of this world: un-fulfillment, sickness, divorce, children gone astray, financial problems, death of love ones, addictions, and crime to name a few and there are many more: issues that we cannot solve with earthly powers, when they wear us down and become heavy, we look for help, sometimes in the wrong places. Does it make a difference to call Jesus? Does it make a difference to access Jesus? Yes!

**APPENDIX F**

**SERMON:**

**EXAMPLE OF A FULFILLED MINISTRY: BY A FAITHFUL #2**

**JOSHUA 24: 14-15, 31**

**Example of a Fulfilled Ministry: By a Faithful #2!**

***Keeping the Torch of God Burning Through Generations!***

Joshua 24:14-15, 31 NKJV “Now therefore, fear the Lord, serve Him in sincerity and truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord! And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorite, in whose land you dwell. But as for me and my house (Family), we well serve the Lord.” 31) “Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the Lord, which He had done for Israel.”

Since that dreadful moment when sin entered into the world due to Adam’s disobedience, people have rebelled against God. There is something in our genes and our DNA that makes us want to be our own god, to live life our own way, to do what feels good, to fulfill the appetite of our flesh, to live as the world, and to measure ourselves according to the world’s standards. There is something about sin that causes us to be selfish, sin causes us to covet our neighbors’ goods, sin causes us to envy and hate our neighbors, sin causes us to fear retribution from our neighbors, sin causes us to murder our neighbors (literarily or with our tongue), sin causes wars (literarily or backbiting), sin builds on sin, and sin brings down civilization. Sin causes divorces, broken families, broken neighbors, cities, states and nations. Sin is uncontrollable to mankind.

Even when we become saved, sin is still lurking at our door; if we are not careful the sin of pride and self righteousness, or the sin of judging our neighbors instead of loving and praying for our neighbors will come into our lives.

Sin is something we should be aware of, something we should be on guard against. Sin is worst than AIDS, it is infectious, causing death immediately. But, there is an antidote, an inoculation, a vaccination to cure sin, you can only get it from one Source—there is a Patent Holder, there is no generic form of this medicine, you can't purchase this cure for any price, nor can you earn the right to it. But it's available free to all that will ask; it is a Gift to the world, from the world's Creator: Almighty God. What can wash away my sin, nothing but the blood of Jesus!

### **Keeping the Torch of God Burning Through Generations**

#### **Point I: Through the Lesson of History!**

Joshua was the faithful “assistant” (Exod 24:13) minister to Moses: He with Caleb were the only ones of the first generation out of Egypt allowed into the Promised Land, he saw the Red Sea open, he saw and drank water from the rock, he saw and ate manna from heaven, he fought and defeated Amalek, He was one of the spies—he and Caleb gave a favorable report, he was chosen by God to succeed Moses and lead the children of Israel across the Jordan on dry ground, he was victorious at Jericho, he commanded the sun to stand still, he conquered and divided the Promised Land to the twelve tribes.

And now he is old and ready to “go the way of the earth” and Joshua calls Israel together one last time to remind them: “You know in all your hearts and in all your souls that not one thing has failed of all the good things which the Lord your God spoke concerning you. All have come to pass for you; not one word of them has failed” (Joshua 23:14).

In our text Joshua is exalting Israel to keep the torch of God burning. He reminds them of their history as a people with God. Joshua gives them a chronological account and a systematic narrative of past events as they related to them as a nation, as tribes and as individuals. Joshua, led of God, reminds them how God delivered them from their troubles and struggles, in days gone by.

Joshua, no doubt recalls that Moses said (Deut.7:6-8); “For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples. But because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh King of Egypt.”

And now Joshua says they should put away false gods and turn their affection to the True and Living God of Abraham, Isaac and Jacob: He has been their deliverer, He has been their protector and He deserves their praise, their worship and their servitude.

### **Look What the Lord Has Done: God Relights the Torch (24:1-13)!**

*The days of Abraham:* “Terah, father of Abraham and Nahor, dwelt on the other side of the river, and they served other gods” (24:2-4); Then “I took” your father Abraham from the other side of the river; led him throughout all the land of Canaan, and multiplied his descendants, and “I gave” him Isaac! To Isaac “I gave” Jacob; and Jacob and his children went down to Egypt. God was watching as they became slaves in Egypt.

*The days of Moses:* (24:5-9) Also “I sent” Moses and Aaron, and “I plagued” Egypt. Afterward “I brought” you out. Then “I brought” your fathers out of Egypt, and came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. “So they cried out to the Lord” and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. Your eyes saw what I (God) did in Egypt. And “I brought” you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But “I gave” them into your hand, that you might possess their land, and “I destroyed” them from before you.

*In the days of Joshua’s reign* (24:11-13): God kept working His plan! Joshua reminded them of the men of Jericho that fought against them, and all the other prejudice nations... But “I delivered” them into your hand. “I sent” the hornet before you which drove them out from before you, but not with your sword or with your bow. “I have” given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.

We have to be careful when God blesses us, that we don’t allow Satan to turn God’s blessing into a curse or idol. Can you stand to be blessed of God?

### **Point II: God of Today: He is Worthy of Our Servitude!**

Fear and serve the Lord in sincerity and in truth! “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding; The fear of the Lord is to hate evil, pride and arrogance and the evil way; The fear of the Lord is a fountain of life, to turn one away from the snares of death” (Prov9:10; 8:13; 14:27).

We either serve God or Satan, we are not neutral. Jesus said “No servant can serve two masters; for either he will hate the one and love the other, or he will be loyal to the one and despise the other. You cannot serve God and mammon.” “The Lord is the true God. He is the living God and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to endure His indignation” (Jer10:10).

“Therefore know that the Lord your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments” (Deut 7:9). “Put away the gods which your Fathers served on the other side of the River and in Egypt or the gods of the Amorites, in whose land you dwell” (Joshua 24:14)!

Don’t make a god out of the good job, don’t make a god out of the nice home, don’t make a god out of your education, don’t make a god out of your doctor or medicine, don’t make a god of any material things (money, jewelry etc.) you are blessed to accumulate, give God His glory. Don’t let anything come between you and God.

“Choose for yourselves this day whom you will serve. As for me and my house (family), we will serve the Lord” (Joshua 24:15). We must lead the way as ministers while serving as #2’s, setting the example, teaching God’s Word, praying without ceasing, and effectively witnessing.

Look at v. 31 “Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the Lord which He had done for Israel.” The flip side of this verse is disturbing “Another generation arose after them who did not know the Lord nor the work which He had done for Israel. Then the children of Israel did evil in the sight of the Lord, and served the Baals. They forsook the Lord

God of their father, who had brought them out of the land of Egypt; and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the Lord to anger" (Judges 2:10-12).

Is this the problem with sin and lawlessness in our societies across the U.S.A. today? Let us keep in mind while we serve as #2's; what will our legacy be? What will we do to keep the torch of God burning inside ourselves, our church and our families, our co-workers, our neighborhoods, and our world God has given us?

### **Point III: We Can Trust God for Tomorrow and Eternity!**

Our God has a track-record; he has a history with us, and with our ancestors. We can rely on God. None of His words has failed, not one of His promises has failed, but all have come to pass. The Bible gives lots examples of God's track-record, His faithfulness: ask Moses—when he face the Red Sea, mountains on both sides, his enemy closing in at his back, and over 3,000,000 people screaming with fear—did God see him through; ask Moses—when the people were thirsty in the hot desert—did God provide; ask Moses one more time—when the people were hungry in the scorching desert—did God provide? We can ask Joshua—did not God deliver the Promised Land to the children of Israel? We can ask a little shepherd boy named David—can God give you supernatural strength with your hands and with a rock; did God see to it that your position as king was secured; is God loving, faithful and forgiving? Time and space will not allow me to call many more witnesses, but allow me a few more. We can ask Daniel—won't God answer prayer? Ask the three Hebrew boys—can God deliver you from the consuming fires of life?

As black people, we don't have to go so far back as 4,000 years ago. Just 400 years ago, the beginning of the slave ships and slavery (what gods did they bring in their hearts), but God was watching the slave ship. God sent confusion, and a nation plundered itself in the form of "Civil War" that destroyed lots of our enemies. We were still in chains, but God sent the hornets before us to drive out our enemies. From slavery we moved to a better state: segregation and Jim Crow!

But our ancestors prayed concerning our injustice: no education, no citizenship, no vote, lynching at will, unfair sharecropping system, could not eat in restaurants, could not try on clothes in department stores, could not live where you chose, prejudice at every level.

Then in the fullness of time God sent us Martin L. King Jr. to deliver us from under the oppression of segregation and Jim Crow! Winning victory after victory and culminating in the Voting Rights Act of 1965, creating equal opportunity in employment, education and housing! This is where we are now: From the outhouse to the Whitehouse; from the tobacco and cotton fields to corporate boardrooms; from no education teachers/principles/professors; from couldn't be hired in certain establishments to owning our own businesses; from no car to two and three cars.

This world system has made it harder to see Jesus (hard to keep the torch burning), hard to see the need for Jesus today in the USA: World's strongest military, ADT guarding our homes—don't feel the need for God's protection as our ancestors did; The best schools and universities—don't need God's wisdom; the best medicines and hospitals—don't feel the need for God's healing; Great economy and jobs—don't feel the need for God to make a way; No shortage of food, plenty of supermarkets—don't have to

pray for food on your table, even the homeless has soup kitchens, even the shut in has Meals on Wheels. But we must not forget what God has done for us.

Our God has a track-record; He has a history with us and with our ancestors. If our great grand parents could return and see how we are living today they would start shouting and testifying: "You can depend on God, our prayer have been answered, His Word has not failed, not one of His promises has failed, but all have come to pass" (Joshua 23:14).

Most people are not proud of their track record, not every page of their record!

Keep the Torch of God Burning: it will bless the world. The torch of God's Word!

**APPENDIX G**

**SERMON:**

**I THINK MYSELF HAPPY**

**ACTS 26: 2, 19-23**

## **I THINK MYSELF HAPPY!**

### **Finding Contentment through Your Commitment!**

*This Sermon is About One's Commitment to Their Call!*

Acts 26:2, 19-23 NKJV “I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews.” “Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance.”

Why should Apostle Paul make the statement “I think myself happy”? Here he is on trial for his life before King Agrippa: already he has been rescued and arrested from an angry crowd that “were seeking to kill him”<sup>1</sup>, already he has testified to the crowd in defense of his call, his commission and his faith<sup>2</sup>; already he was tried before the high priest Ananias, the Sadducees, and the Sanhedrin council and caused dissension between them when he spoke of the resurrection<sup>3</sup>, already caused the scribes of the Pharisees’ party to speak out “we find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God”<sup>4</sup>.

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<sup>1</sup> Acts 21:31

<sup>2</sup> Acts 22: 1-23

<sup>3</sup> Acts 23: 1-2, 6-7

<sup>4</sup> Acts 23: 9

Jesus came to Paul's side to encourage and instruct him: "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome."<sup>5</sup> Paul had already been rescued a second time from some forty Jews that had banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul<sup>6</sup>; he had already been tried before governor Felix, who sought a bribe, but Paul's testimony made him tremble with fear<sup>7</sup>; he had already been in the jail at Caesarea for two years and was tried a second time by a second governor, Festus, who said these famous words "You have appealed to Caesar! To Caesar you shall go."<sup>8</sup>

Now our text, the 26<sup>th</sup> chapter of Acts, finds Paul being tried a third time for the same charges ("some questions against him about their religion and about a certain Jesus, who had died, whom Paul affirmed to be alive—for this these Jews say, 'he is not fit to live any longer'"<sup>9</sup>), this time he is tried before King Agrippa and his sister Bernice, because Festus could not find reason to charge Paul.<sup>10</sup>

When Paul was permitted to speak by King Agrippa, these are the words that attracted my attention "I think myself happy", King Agrippa and by the time Paul stop giving his testimony Festus had called him "mad" and King Agrippa was "almost

<sup>5</sup> Acts 23:11

<sup>6</sup> Acts 23: 12-15

<sup>7</sup> Acts 24: 25-26 KJV

<sup>8</sup> Acts 25: 12

<sup>9</sup> Acts 25: 19, 24b

<sup>10</sup> Acts 25: 26

persuaded to become a Christian.”<sup>11</sup> A Couple of Points here! Elisha was able to “Think himself happy” when the Syrian army had surrounded the city and his servant ask him, “what shall we do, master?” But Elisha said “Do not fear, for those who are for us are more than those who are with them.”<sup>12</sup> David knew how to “Think himself happy” when his men talked of stoning him, “he strengthen or encouraged himself in the Lord his God.”<sup>13</sup> Listen to David “Think himself happy” I will lift up my eyes to the hills—from whence comes my help? My help comes from the Lord, Who made heaven and earth.”<sup>14</sup> “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?”<sup>15</sup> My mother knew how to “Think herself happy”—“The Lord will make a way some how”; “The darkest hour is just before day”; The Lord won’t put on you more than you can bear” and “He may not come when you want him but he is always on time.” I think myself happy when I think about what the Lord has done in my life...

*We can all agree with Paul as we live this thing called life...* “We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken struck down, but not destroyed!<sup>16</sup> But in all things we commend ourselves as ministers of God in much patience, in tribulations, in needs, in distresses; by honor and dishonor; by evil report and good report; as unknown, and yet well known; as dying, and

<sup>11</sup> Acts 26: 24, 28

<sup>12</sup> 2 Kgs 6: 15-17

<sup>13</sup> 1 Sam 30: 6

<sup>14</sup> Ps 121: 1-2

<sup>15</sup> Ps 27: 1

<sup>16</sup> 2 Cor 4: 8-9

behold we live; as chastened and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.”<sup>17</sup>

Yet in all these things we are more than conquerors through Him who loved us, for I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

**Paul Found Contentment/Fulfillment in His Commission and His Commitment!**

**POINT I: Paul starts with his history, his life as a religious man.**

In the text, verses 4-8, Paul reviews his zealous life as a Pharisee from his youth: “My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know. They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to our fathers. To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope’s sake, King Agrippa, I am accused by the Jews. Why should it be thought incredible by you that God raises the dead?”

Paul writes throughout the New Testament with passion, this is why “I can think myself happy”: “Born a Jew, Saul of Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous

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<sup>17</sup> 2 Cor 6: 4-10

toward God as you all are today.”<sup>18</sup> A man “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning the righteousness which is in the law, blameless.”<sup>19</sup>

In verses 9-11 Paul tells how he persecuted Christians and the Church: “Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth. This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against them. And I punished them often in every synagogue and compelled them to blaspheme; and being exceedingly enraged against them, I persecuted them even to foreign cities.”

In the NT Paul writes: “concerning zeal, persecuting the church”; “Consented to Stephen’s death”<sup>20</sup>, “Conscientiously intensified persecution of Christians”<sup>21</sup>; Paul called himself the chief of sinners because he persecuted the church.

In 2<sup>nd</sup> Cor 11: 16a, 18, 22-28 “I say again, let no one think me a fool. Seeing that many boast according to the flesh, I also will boast: Are they Hebrews? So am I. Are they ministers of Christ? I am more; in labors more abundant, in strips above measure, in prisons more frequently, in deaths often: “Received forty stripe minus one from the Jews five times; three times beaten with rods; once I was stoned; three times ship wrecked; often in dangerous journeys: in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils among false brethren; suffered in weariness and toil; in sleeplessness often; in

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<sup>18</sup> Acts 22:3

<sup>19</sup> Philippians 3:5-6

<sup>20</sup> Acts 8: 1

<sup>21</sup> Acts 8: 3

hunger and thirst; in fasting often; in cold and nakedness; besides other things, that comes upon me daily: my deep concern for all the churches."

**History Continues: PAUL TESTIFIES CONCERNING HIS ENCOUNTER WITH JESUS!**

Speaks of his conversion: 12-15 "While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests, 13) at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me. 14) And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language", 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.' 15) And I said, "Who are You, Lord?" And he said, "I am Jesus whom you are persecuting."

Speaks of his commission: 16-18; 16) "Rise and stand on your feet: I have appeared to you for this purpose; to make you a minister and a witness both of the things which you have seen and of the things which I will reveal to you. 17) I will deliver you from the Jewish people as well as from the Gentiles, to whom I now send you, 18) to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me." Jesus gives to those he encounters; conversion, commission and expects us to have commitment to His Word.

**Point II: We Too Will Find Contentment/Fulfillment in Our Commitment to Our Commission!**

*Paul speaks about his Commitment to his call/commission: Verses 19-20:*

“Therefore King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works, befitting repentance.”

We have been empowered by God with Holy Passion, God’s Holy Spirit. We have passion to navigate through uncharted waters, passion to navigate through issues of life, passion to be “the light”<sup>22</sup> in this dark world, passion to be the “salt of the earth”<sup>23</sup> to change the flavor of life wherever we go. Don’t lose your passion (light and salt).

This is why Paul could “Think himself happy”; because he knew his commitment to the heavenly vision was beyond reproach.

We can learn from our text about Paul’s call into the gospel ministry. Paul said he was not disobedient to the heavenly vision. As ministers we must also be obedient to the heavenly vision. We cannot allow our vocation in the church, to hinder our advocating; we are called, as Paul, to be ministers (servants) and witnesses. We must not allow the administration (management of the organizational side of church) to stop our ministration (actions of the organism side of the living church) witnessing, winning souls for Jesus.

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<sup>22</sup> Matthew 5:14

<sup>23</sup> Matthew 5:13

In the Book of Acts, the first officers chosen, Apostles and deacons, both had commitment, excitement, enthusiasm, and felt the need to spread the good news, saving people from the wrath of God to come. Trumpeting the gospel like the weather channel warning people about an impending storm, wanting to save souls, families and communities for Christ.

Paul while carrying the title minister never lost his commitment for ministry; first as a Christian allowing Christ to fill him with His Spirit. In 2 Tim 4:16-17, Paul on trial before Nero says “At my first defense no one stood with me, but all forsook me, may it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever, Amen!”

Don’t lose your commitment stay excited about serving God’s people. Stay excited about this treasure we have in our earthen bodies. Don’t lose your commitment for Christ: In the Garden of Gethsemane Jesus didn’t lose His commitment for us; on the cross, Jesus didn’t lose His commitment for us; in the grave, God didn’t lose His commitment for us—but broke the power of death and resurrected Jesus; in the ascension, Jesus never lost His commitment for us, but is interceding for us to the Father.

When this life is over and my journey on this side is completed, when I have gone in and come out for the last time; when I have prayed my last prayer; when I have given my last testimony; song my last song; when I have preached my last sermon, when I have gone the last mile of the way. I will still “Think myself happy”.

**APPENDIX H**

**INTERVIEW WITH NEW SHILOH MINISTERS AND EVANGELISTS**

**COUNCIL ALUMNUS**

**DR. MAJOR MCGUIRE – SEPTEMBER 1, 2006**

From: "Major McGuire" <mmcguire@upbc.org>  
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Subject: Dissertation  
Date: Fri, 1 Sep 2006 00:43:36 +0000

**Theology of the Associate Minister**

**Major McGuire, Associate Pastor**

**Charlotte N.C.**

The theology of the Associate Minister is rooted in a healthy and thorough understanding of who God is and who an associate minister is in Jesus Christ. It is impossible to be an effective associate minister without an understanding of the one who has called us. Equally so, it is incumbent that one who claims the call of God on their life understand who they are in Christ Jesus, what their spiritual gift(s) are and how they can best be utilized in the ongoing work of the Kingdom of God. This becomes the very foundation on which one builds upon in becoming effective.

**Association**

The Associate Minister must make sure they are under a senior pastor who is willing to invest time, talent, energy, and experience with them. It has been my experience that "faith" is more "caught" than "taught." This is clearly seen in the relationship that Jesus had with His disciples. They observed Him in His prayer life and one day had the courage to cry out, "Lord teach us to pray" (Luke 11:1). Therefore, the Associate Minister must understand that "association precedes representation." Very

often ministers desire to serve in a position before their time. Again, the ministry of Jesus Christ reveals that there is a period of preparation, of getting ready to serve. How can one serve the Lord without first taking time to "be with" the Lord. When Jesus initially called His disciples Mark 3:14 says, "And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons." The Scripture clearly says that after he appointed them and named them, his first assignment would be their willingness to "be with him." In other words, the Associate Minister must take time to be in fellowship with the Lord. How can one minister to others about the Lord and they only have a superficial relationship. The Associate Minister must therefore practice the theology of association. See also Philippians 3:10.

### **Discipleship**

I came to know that one of the vital signs of a genuine call to ministry, to the call to be an Associate Minister comes down to discipleship.

God has not called the church to make members, but He has called the church to make disciples. For the Associate Minister there must exist a theology of discipleship that is visible, genuine, and rooted spiritually in the Word of God. Such signs include:

- A daily devotional time
- A participant in corporate worship
- A participant in systematic Bible Study

- An engaging spirit in opportunities wherein one's faith can be shared (meditations at a nursing home, evangelism, etc.)
- Developing and maintaining relationships that foster lifestyle accountability
- A faithful steward of time, talents, tithe

All of these and perhaps more are designed to help one conform to the image of Christ (Romans 8:29).

In the formative years of one's development one is properly introduced to the discipline of fasting, meditation, scripture memorization, journaling.

### **Pulpit Etiquette**

There is also a great need for the Associate Minister to walk and talk in the proper spiritual attire. In other words there are certain issues of protocol and etiquette that come up and the Associate Minister ought to know what their response should be. One of the initial things I learned was how to read the scripture, what scripture to read when visiting the sick or serving communion. Again this comes through an understanding of the scripture as well as an understanding of the spiritual and emotional context one might find himself or herself in.

When visiting other churches it is always better to be asked up rather than to be asked down. In other words, one must not presume that they must be on the pulpit. In fact one never goes to a pulpit (home or elsewhere) without being asked.

When asked to preach at home or elsewhere good manners are always in order. In other words, always acknowledge the pastor who allows you to preach. The pastor does not have to let you preach. It is out of the goodness of a pastor's heart that the opportunity is given. The reason is simple. God called the pastor to shepherd that flock. The pastor is responsible for the spiritual growth and nurture of that particular people.

Make sure you do what has been asked of you. Never take the liberty of doing what you want to do. If the pastor says "pray a fervent, but brief prayer, don't pray until the cows come home." Do what you have been asked to do.

Make sure the pastor has your support. If you don't understand the vision, ask the pastor to share with you.

The pulpit area should be treated with utmost respect.

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